

## CRTC ruling on religious broadcasting could take a year

Allan J. Siebert

Hull, Que. — A Christian Reformed delegation was one of 40 groups invited to present their views on religious broadcasting at a special hearing before the Canadian Radio-television and Telecommunications (CRTC) here in late January.

After announcing the hearing last fall, the CRTC was inundated by some 1,500 submissions, many of them requesting that the commission change its policy of not granting broadcasting licences to religious groups or denominations.

While the number of submissions was unusually high by CRTC standards, most were simple form letters or petitions based on what panel chairman John Meisel called "a very unfortunate and mistaken impression" that the goal of the hearing was to remove all religious broadcasting from Canadian airwaves.

That's not the case, he said. In fact, the five-member panel wanted to "explore ways in which religious programming in this country could be improved."

Suggestions on just how that could be done were as varied as the interveners. They ranged from Crossroads Christian Communications Limited, a \$10.6 million a year operation which produces the 100 Huntley Street television talk show and wants its own 24-hour television network, to a loud audio-visual presentation by a young man who wants more Christian rock music on the radio.

Lawyers, preachers, union representatives, politicians and an army major upset at the begging letters sent to his aged mother by Rex Humbard, all added colour to the proceedings.

What the end result will be remained anybody's guess, since few could even agree on what the main issues were.

A decision to hold hearings on "religious broadcasting policy" was made after the CRTC denied two applications for licences to operate religious broadcasting facilities. In 1980 Ralph Jacobson of Christian Family Radio Limited was denied a licence for a religious FM radio station.

In Vancouver; in 1981 Crossroads was denied a licence for its proposed Canada-wide satellite religious network.

The CRTC has traditionally held that stations owned by special interest or denominational groups could not meet its requirement to present "a reasonable, balanced opportunity for the expression of differing views on matters of public concern." As a result, religious broadcasters have been forced to find air time on existing stations in Canada.

Inter-Church Communication, representing several mainline denominations, recommended that instead the CRTC should require existing networks to devote 12 hours a year of free air time to special religious programs that reflect the religious diversity within Canada.

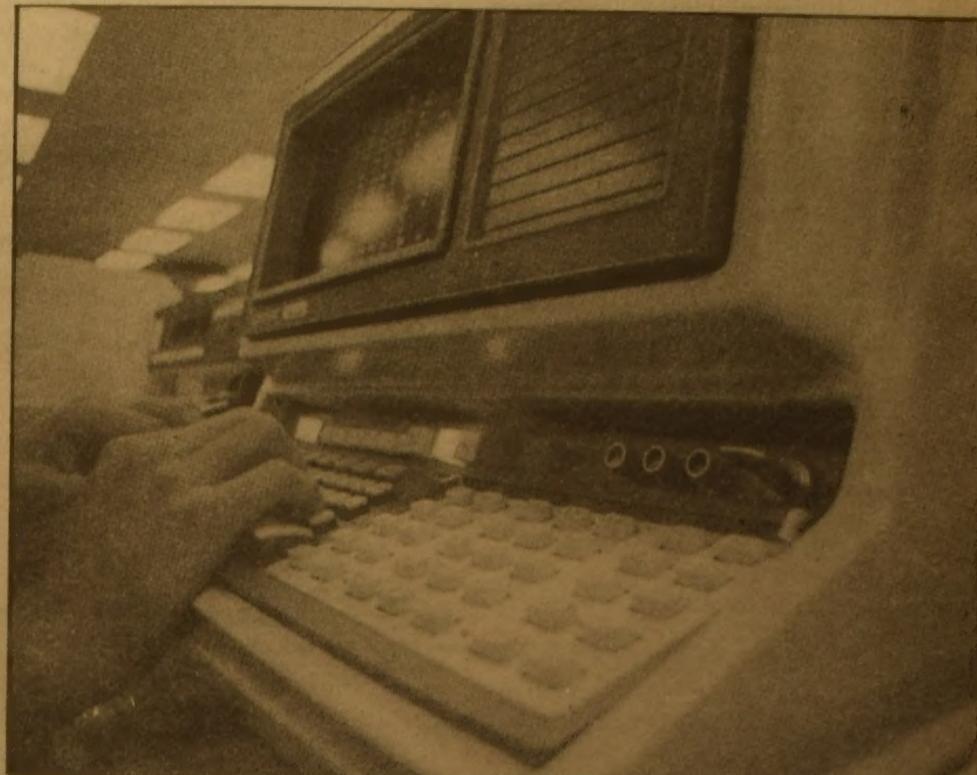
These views were countered by a six-man Crossroads delegation, led by Anglican priest Al Reimers. He argued that the religious channel would be open to all Christian groups and would be an important alternative to present TV fare.

There were many opinions on how much regulation of broadcasting is too much. Member of Parliament Benno Friesen of British Columbia, representing Jake Epp and eight other MPs, suggested that regulations should be minimal. In guaranteeing freedom, "only the marketplace can decide," he said.

But, argued several interveners, in the present marketplace it is increasingly difficult to gain air time, especially in valuable evening slots. The CRTC should be more aggressive in opening up access on existing stations for religious groups.

As the hearings wrapped up on January 29, a CRTC official privately conceded that it would be "at least six months and possibly a year" before anything is released by the commission.

One observer concluded that somewhere in the mass of confusing, often contradictory testimony presented at the hearings, the commissioners should be able to find some justification for just about any course of action it may choose.



**The Computer.** Some people love it, some people loathe it. It has been hailed as the greatest invention since the blank sheet of paper. At one time the computer was only found within the sterile walls of huge corporations. Today it graces the desk tops in thousands of homes across the country. This week we look at the computer in familiar settings; the minister's study, the small business, and the Christian school. An in-depth look at the computer's role in education will grace the Education Issue next month.

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## BA degrees possible for King's by 1983

by Sidney DeWaal

Alberta's Minister of Advanced Education recently announced that he will introduce a bill during the spring session of the legislature which will enable private colleges, including The King's College, to offer their own degrees.

He will also establish an accreditation agency whose function will be to approve degree programs in such areas as the humanities, social sciences, natural sciences and education. Moreover, the Minister has appointed a special task force to define policy and procedures with respect to implementing the new legislation. This task force, on which The King's College is represented, must submit its recommendations in sixty days.

The assignments of the task force

include the following: "To identify the present and future role of each private college as enunciated by its respective governing board; to recommend procedures by which a private college may be approved to offer programs of study ... of a standard suitable for a baccalaureate degree to be granted by the college, and for admission to advanced degree programs elsewhere; to review the proposal ... for the establishment of a Private Colleges Accreditation Board, and to recommend the functions, composition, and procedures which may be appropriate to such a board; and to recommend principles of funding."

It is extremely significant that the Alberta universities have agreed to this arrangement. Program approval by the accreditation board, whose members will be drawn from univer-

sity, private college and public representatives, will take the place of required affiliation arrangements. The degree programs, as well as parts thereof, will be approved programs, fully transferable and recognized by other universities. The board will approve programs and the colleges will have latitude in determining the courses that make up the program.

This development is a tremendous breakthrough for Christian higher education in Canada. Literally, it is a first.

At present, The King's College is engaged in a self-study to review its present and anticipated future role. We expect to submit our application for accreditation later this year.

If all goes well, The King's College will be in a position to offer the general

three-year B.A. degree in 1983, the four-year B.A. degree in 1984, special B.A. degrees (e.g., social work, research agencies, liturgies, art musea/criticism, urban/regional planning, civil service) in 1985 and a 4- or 5-year B.Ed. by 1986. The B.Sc. degree in biology, chemistry and physics should be in place by that time also.

In the meantime, The King's College must expand its faculty, staff, library and laboratories. Many new students will fill college halls. Vast amounts of money will be needed. Much planning will be required. The prayers and support of the Christian community are requested.

Dr. DeWaal is president of The King's College in Edmonton, Alta.

# Viewpoint

## At the edge of the west

World War One and World War Two originated within Europe, the heart of western civilization. Since 1945 Europe has experienced a precarious peace. The remaining tension within western civilization is primarily one between Russia and America, the superpowers flanking Europe. Since 1945 we witness a remarkable shift in the geographic location of wars. I believe that there is a distinct pattern to be noticed in this shift. The actual military outbursts no longer occur *within* the territory of western civilization but at its edge. Let us take a look at some examples.

\* The Korean War. Korea is located at the eastern fringe of Asia. America, with the support of other democratic states, intervened in a communist takeover in 1949 in order to protect its interests in the Pacific Ocean.

\* The Vietnam War. When France could no longer maintain its colonial presence in Vietnam, America promised protection to its southern half which gradually led to a prolonged military conflict. Vietnam also is situated at the edge of civilizations.

\* Cyprus. In the mid-seventies war broke out between the Turks and the Greeks living side by side on this little Mediterranean island. Turks and Greeks represent two civilizations.

These examples can easily be multiplied. In the Middle East, where Africa, Asia and Europe meet, there have been numerous conflicts. South-East Asia is not the only place where

the withdrawal of colonial regimes led to open conflicts. We witnessed them also in Indonesia when the Dutch were forced to capitulate to the new forces of nationalism in the late forties.

France was involved in a seemingly endless turmoil in Algiers until Charles de Gaulle called it quits. Portugal's withdrawal from Mozambique and Angola occurred in a lot of bloodshed. Mugabe's takeover of



Israel is basically a western injection into the Arab world. It is surrounded by Islamic cultures. Israel has gained its right to exist in the Middle East since 1948. But it cannot continue to maintain that right at the expense of the Palestinians who belong to the displaced persons of our generation.

We are making a fundamental mistake if we look upon the Israeli-Palestinian conflict in terms of the

1652, almost as long ago as the first Englishmen, Scotsmen, and Frenchmen settled in North America. They have a right to be there, but not in terms of two-and-a-half million Afrikaner western nationalists imposing a political, cultural and economic future on twenty million blacks.

The way to peace in South Africa does not lie in the creation of supposedly independent states for the differing black people in Transkei, Bophuthatswana, Venda, Ciskei, and later KwaZulu.

This is about the most artificial and senseless birth of "states" the world has ever seen. The way to peace in southern Africa lies in the recognition of the Afrikaners that their political future is one to be fully codetermined by the black majority. Apart from that basic recognition as a first step in the elimination of apartheid there will only be increasing tension and bloodshed in that beautiful country.

I have been arguing in these guest editorials that a very fundamental shift in international power relations is occurring today. That shift involves the self-identity of non-western religions, cultures and civilizations. This shift must lead to a very serious probing of the identity of western civilization itself — its limits, its service, its religion! Such a search for our spiritual self-identity is a requisite for the furtherance of peace among the peoples that inhabit God's one world.

**Bernard Zylstra**

**Editorial**

power in Rhodesia/Zimbabwe took place after thousands of lives were lost. In 1978 America lost its influence in Iran. In 1979 Russia invaded Afghanistan.

These wars, conflicts and confrontations have one thing in common: they occurred at the edge of western civilization. Why? Because of the West's sticking its nose into somebody else's business!

One remedy for peace in the future lies in the nations of the West living within their limits. In that way the tensions at the edge of the West might decrease. I will illustrate this with two admittedly controversial examples.

tensions between Washington and Moscow. We are here dealing with an "inter-civilizational" conflict. This cannot be solved by eliminating the Israelis from the Middle East. It can only be solved by giving the Palestinians what the Israelis have: a politically independent home. When we, in the West, make that goal a cornerstone of our Middle East policy can we begin to gain respect from the Arab nations and build conditions of a lasting peace.

Then there is South Africa. The conflict there is not only a racial one. It is again a conflict "at the edge of the West." The forefathers of the Afrikaners settled in southern Africa in

## Bad words — "social gospel"

In recent years, the Christian Church in general has been increasingly concerned with social questions, evangelical churches no less than so-called liberal churches. Reformed churches have also been affected by this shift in emphasis.

In the last decade, various synods of the Christian Reformed Church, for example, have debated the questions of homosexuality, abortion, world hunger and capital punishment. The Canadian segment of the Christian Reformed Church has concerned itself with lotteries, the national unity debate, and has been actively involved in refugee resettlement. On a broader basis, the Reformed Ecumenical Synod recently published a lengthy report entitled *The Church and Its Social Calling*.

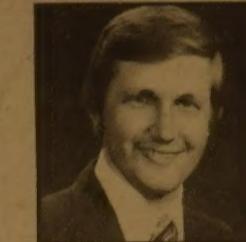
This increased attention to social concerns has not met with universal approval. One increasingly hears references to the "social gospel," which is used in a negative sense. The term "social gospel" is, in this sense, another of those "bad words" among us. Meaningful discussion among Christians usually stops when the accusation of "social gospel" is hurled at someone. We need to stop a moment, therefore, and reflect on the "social" character of the gospel itself

and on the Church's responsibility with respect to social issues.

The term "social gospel", in my judgment, is often used in a careless manner by Christians. Properly speaking, it refers to a particular historical movement in North American Christianity around the turn of this century. The Social Gospel represented a

especially the two world wars. The classic social gospel view is held by practically no one in the Christian Church today.

Why does the term surface among those who oppose the social involvement of the Church today? There are, I believe, two distinct and quite different reasons why some Christians



**John Bolt**

**Religion**

reduction of the Christian message to a concern for improving the social, political and economic situation of humanity. If society were made better, it was agreed, individual persons would become perfected. This creation of a better society, it was alleged, was what Jesus meant by the Kingdom of God. The Kingdom of God was the newly coming brotherhood of all men.

This optimistic social gospel vision was effectively destroyed by the harsh realities of the twentieth century,

object to this concern and dismiss it with a rather contemptuous charge of "social gospel."

There are still some Christians who believe that the gospel of Jesus Christ has to do exclusively with our relation to God and that it is a-social, that it has no social dimension. Salvation has to do with the individual and his God, they argue. The Church has a spiritual task to minister to individuals reconciling them to God, and does not concern itself with social issues.

In its one-sidedness, this position is clearly impossible to square with Scriptural givens. The gospel is fundamentally concerned with our relation to God, but it is also unmistakably social. When Jesus is asked which is the greatest of the commandments, he answers in one breath by pointing to one's love for God and for the neighbour (Mt. 22:37-40). Our love for Jesus, so he himself tells us, is gauged by our deeds to the hungry, thirsty, sick, stranger and prisoner ("In so much as you did it (or not) to the least of these you did it to me" Mt. 25:31-45). James tells us that true religion consists of social deeds such as visiting the widow and the orphan (James 1:27).

The New Testament (not to mention the Old) has much to say to us about our possessions and attitude to the poor, about our marriages, and our relation to our children and parents, our employers and employees.

The gospel message of salvation has an unmistakable and an eradicable social component. We cannot object to the Church's social concern and activity by denying this social component which is so clear in Scripture. The gospel is concrete and cannot be spiritualized away.

Continued next week

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# Letters

## Hard work will make a farm go

Re: Farmers must regain control of their farms

Dear Sir:  
I did not know that farmers had lost control of their farms. Although the economic condition is such that it is hard to make ends meet, and unfortunately there are some legitimate bankruptcies, we also see some inefficient farm operators go bankrupt.

Some of that is very healthy, that gives other persons with more get up and go a chance to start and make a better go of it. That is the way our system works; weed out the operators that are lazy, have no drive, and have no commitment.

In our area we had a family, some 20 years ago, that was very aggressive, did a super job farm-

ing, had a large land base, and he had earned it. But today his boys are selling the land little by little, they had a good life, and so now we see other people with more enthusiasm farming the land.

Eastern Europe is supposed to be the "grain belt" of the world; they can't even feed themselves. Sure our system has many faults, but let us aggressively work at making it better. God has blessed us enormously in North America. God has given us dominion of this world. He has given us brains to use, invent better technology and get better use of our land.

I wholeheartedly agree with Dr. Bowland. We cannot stick our head in the sand. God has given us a task in this world, and for

farmers that is to produce food as economically as possible, and profit does not have to be a dirty word. It would be a very sad day if farmers of the past and future would follow the nonsense advice of Mr. Marty Strange; what a pity to be so negative.

Talking about pivot irrigation, have you ever seen the beauty, for instance, in the semi-desert area of the Columbia basin in Washington state? Marginal land, and blow sand, but see the beauty of the Treed Farm Yard, the beautiful lush crops. Sure our Creator made it grow, but He has given people the ingenuity, the enthusiasm to help bring it about.

Sure pivot irrigation systems are expensive, but as long as the

extra production pays for it then what is the problem? Look at all the spin-off effects? Manufacturing employment for many, lakes and dams that produce energy and recreation areas. As far as energy is concerned the higher

cost is making us automatically more conscious of saving, and we have not even begun with looking for other sources like wind and sun.

Hans Visser,  
Taber, Alta.

## Paul's opinion of women

Dear Sir:  
I would like to reply to the letter Truus Van Bruinessen wrote in C.C. (Dec. 11), but before doing so I will comment on Mrs. Rang's opinion of it. It honestly seems to me to be more intended to hurt Mrs. Van Bruinessen than helping her change her view.

Is everyone who happens to disagree with Mrs. Van Bruinessen and the ideas she holds dear, a potential psychiatric patient? That's quite an insult to those patients. Letters like Mrs. Rang's do nothing at all to bind us together as Christians.

But now to get back to Mrs. Van Bruinessen's letter. Frankly I am puzzled by it. You see, Mrs.

Van Bruinessen, God gave us His Word to teach us the way of salvation, not as a book to satisfy our feelings. How many women do you think dislike the apostle Paul for his opinion and comments about women? But the fact remains that the Bible is, and always will be the Word of God.

If you, in your copy of the Bible make changes possibly including Paul's letter, it does not change the Word of the Lord. There are many things in that Word that make me uncomfortable. The Ten Commandments certainly do, but what good would it do to erase it from my copy? Would the law of God cease to exist if I did so?

Our Saviour was born as a baby

boy. When He grows up, He speaks about His Father whose will He came to do. We at church confess God to be Father, Son and Holy Spirit. Why should that make you feel uncomfortable? Mrs. Van Bruinessen, God does not love His male children more than the female ones, because to Him there is no male or female but that still doesn't make God female.

We should accept God's Word just as He gave it to us, being male or female alike, and pray that He will, through the Holy Spirit, open our hearts and minds to believe and understand. Not to criticize.

Mrs. J. Van Duyvenvoorde,  
St. Catharines, Ont.

## Health classes offer hope in Haiti

Village health classes began recently in Bois de Lance, Haiti, and eight other rural communities in the Central Plateau region. A total of 153 people, mostly women, enrolled. "The response is greater than we dared hope for," commented Lavon Tinklenberg, one of CRWRC's two nurses in the area. "We asked our supporting churches to pray that these classes would be successful and God has graciously answered our prayers."

The health classes are taught by village health leaders trained by CRWRC's Julia

Frazier and Lavon Tinklenberg. Lessons on nutrition, sanitation, child care, health care are presented regularly in nine rural villages. The health leaders use charts and other visual materials prepared by a local artist. "The teachers are well motivated," said Tinklenberg. "They are doing a great job of presenting the lessons. They bring them to life by having participants act them out in story form."

Visiting the health classes has not been without incident for Lavon and Julia. On a recent hike back from Bois de Lance, they got caught in the

rain. Almost immediately the path on which they were walking became a stream to slosh through the rest of the way home. But the worst trip resulted in their four-wheel drive land cruiser getting stuck in the middle of a river. Some helpful villagers equipped with poles and a lot of prayer freed the vehicle.

Agriculturists, Dick Both, Dave Kobes, and Nick Geleynse, report similar positive response to a new series of agriculture classes. Over 400 men are attending — double last year's attendance.

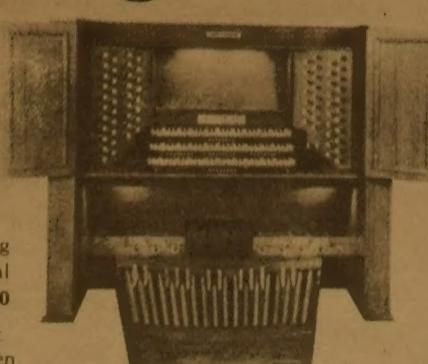
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## Marxism and the Spirit

Dear Sir:  
I wish to express my sincere appreciation to Rev. John Hellinga for his pastoral letter entitled "Christianity and Marxism don't mix," published in Calvinist Contact (December 25, 1981.)

I read the letter several times to let the content sink in. Last week's letter of Mr. Peetoom in reply to Rev. Hellinga's letter made me pick up the article once again. It is, of course, not for me to defend Rev. Hellinga's article;

he is more capable to do so himself.

However, one comment is in order, namely that in spite of what has been written before in Calvinist Contact on the subject of the so-called "liberation theology," there are still people among your readers who seem to believe that the directions of this "dangerous hybrid of godless Marxism" is a work of the Holy Spirit.

Klaas Brobbel,  
St. Thomas, Ont.

## Salvation comes from the Father

Dear Sir:  
When I read in the Dec. 11 issue of C.C. what Truus van Bruinessen wrote, I could hardly believe that someone could think that way.

I expected a storm of protest, but up to now I haven't seen any reaction (unless I missed it or we didn't receive that issue).

In Lord's Day 35 of the Heidelberg Catechism we confess that we may not worship God in any other way than He has commanded in His Word. God reveals Himself in the Bible as our Father. Jesus teaches us: "Pray thus: Our Father..." and He addresses God as "Father" when He commands His spirit into God's hand. He ascended to "... my Father and your Father" (John 20:17).

Then I ask myself: How does Truus feel about having a male

Saviour? He is the only one. "...for there is no other name under heaven given to men by which we must be saved" (Acts 4:12).

I have heard about people that don't want to be saved by a Jew. And now male or female makes a difference. So, Truus, I am thankful that there is a Saviour. We shouldn't try to be wiser than God. That's what Saul did (1 Sam. 15). He changed God's commandment. Also, Moses, when he hit the rock instead of speaking to it.

God wants obedience. I won't say more about it. I hope that Truus will see how rich we are that we may believe in the God of the Bible. When your life is at stake, does it matter who saves you, your father or your mother?

Mrs. G. Kuiper,  
Acton, Ont.

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# Church Page

## Glad to be alive

 One of our children: "Mom, I came home from school today singing and skipping."

Mother: "Why dear?"

Child: "Because I am so glad that the Lord is alive."

This actually happened in our congregation some time ago. It is not a little thing, it is nothing short of evidence that the Holy Spirit is at work.

Calvin Chr. Ref. Church,  
Ottawa, ON

## Handshake outdated

 The Consistory has decided to eliminate the handshake by the office-bearer in charge, as the minister comes up to the pulpit. The reason for this custom, as it originated, no longer applies in this day and age. Any guest minister will still be welcomed to our pulpit and introduced to the congregation.

First Chr. Ref. Church,  
Victoria, B.C.

## Pastoral Pondering

### The voice of Christians in Central America

 I recently received a letter from Eugene Rubingh, executive secretary for World Missions, describing the situation in Guatemala, which is very similar to the situation in El Salvador and many other countries where there is turmoil. His description is about the clearest I have read. As we understand a little better the enormously complex situation there, may it move us to further prayer and action where possible for justice and peace in the world. Let us also remember our missionaries who must proclaim the gospel "to the poor, release to the captives, liberty for the oppressed."

"The facts are terribly distressing. In Guatemala a small percentage of landholders (patrons) control by far the largest amount of available farmland and keep the Indian and campesino populations in abject poverty. Both some Communists and some Christian groups are calling upon the government for reform and justice.

The government is conservative, far-right, resisting change, and staunchly anti-communist. It is controlled by the entrenched elite which in general wants to retain the circumstances which ensure its privilege. It is ready to enforce the status quo in the name of law and order, and by warning against atheistic communism which it paints as the only alternative. And so the problem becomes enormously complex for us as Christians.

"Within the Chr. Ref. Church, in my description of them, there are two poles of thought, and here I must oversimplify to save space. On the one hand it is felt that we must support the established powers in their fight against Godless Marxism; for when the communists take over we will see the end of (religious) freedom — witness Cuba and Eastern Europe. On the other hand it is said that the Bible calls upon us to cry out against oppression, to call upon our leaders fearlessly to disassociate themselves and us from tyrants.

"Why are the Christians in North America so silent when they see evil done to the helpless? How can it be that the communists are the ones calling for justice, while the Christians watch in apathetic comfort?

"Who is right? Both sides have seen a measure of truth, and it becomes a matter of degree. For there is violence from both rightist governments and leftist guerrillas. Rev. Arnold Rumph, our missionary whom we brought home from Guatemala for his own safety, is not given to radicalism, but he voices the sentiments of the majority of observers when he affirms that the violence and repression from the right is by far the most brutal. He issues no call to us for overthrow of governments or for violence in return, but for a prophetic call to our own people, for a more clearcut expression from us as Christians.

"Rather, let us say that God calls us as Christians to be a distinctive people, ready to point to evil in the name of Jesus Christ. Let us ask our people to know the views of those businesses they support and the governments they endorse. Let us repudiate clearly those who permit oppression. Our missionaries will not be threatened or embarrassed if you do. They will praise God.

"We cannot know how the struggle will evolve this year or this decade, but we do believe that God's kingdom is coming now already. Therefore we should be true to his word now and let the future in his hands."

Rev. P. Stel,  
Maranatha Chr. Ref. Church,  
York, ON

## Dominican church continues to grow

 It is nearly a year ago we said our goodbyes in Canada and were on our way to Latin America. After spending eight months studying the Spanish language in Costa Rica, we finally arrived in the Dominican Republic. Throughout this entire time period, we felt the Lord's presence and protection in his kingdom work here.

The Chr. Ref. Church in the Dominican Republic is well on its way. At the November 7th Central Committee meeting, several more groups affiliated with the mission, bringing the total number of groups to 22. Within the groups there are about 400 baptized adults, over 1,000 communicant members and 13 pastors. The harvest is indeed plentiful but the labourers few.

Neal has been busy with leadership training programs but the pace is slow because of the number of illiterates within his classes. In order to overcome this barrier, he has been supplementing his leadership training with a literacy program.

A highlight during these two months has been a visiting dentist and his wife from Denver, Colorado, who have offered their expertise and love of Christ to a number of children and adults associated with our mission in eliminating many a toothache. Along with this the local Colgate Palmolive Co. donated 288 toothbrushes and tubes of

toothpaste to help promote good dental care. We praise God for this extra blessing.

During the American Thanksgiving weekend the missionary staff of the Dominican Republic went to Haiti to gain a deeper understanding of the Haitian church, culture and custom. In reading about Voodoo it is interesting to see how many practises have been transferred to evangelical church services.

We visited with the CRWRC personnel and saw their work in the Central Plateau. There are many similarities between the CRWRC work in Haiti and CRWM work in the Dominican Republic.

We also had the opportunity to visit the Baptist mission work in the Kenscoff Mtn. area where there is an integrated mission effort of farming, medicine, teaching and cooperative programs. Another highlight was our visit to the Double Harvest mission where Neal's uncle and aunt work as independent missionaries trying to develop a good pasturization plant for milk, helping the government reforest the barren hillsides, and starting a tomato industry employing a number of Haitian people. What a blessing to see God's kingdom advance through a variety of ways.

In your prayers give thanks-giving for the growth in the churches and schools here, for the safe arrival of our personal belongings from Canada, and for our good health and strength.

Please pray for: growth in knowledge and wisdom amongst the church leaders and members, for cooperation

between Christian agencies, for political peace in the upcoming election, and for guidance and insight in CRWM's role in Haiti.

Rev. Neal and Sandy Hegeman, Santo Domingo, Goderich (ON)  
Chr. Ref. Church

## Consistorial procedure

 The consistory decided to begin to use the rules or procedure set out in the booklet "Kildonan Christian Reformed Church: Its Bylaws and Standing Committees." This booklet sets out structures for committees as well as reporting schedules. By using these rules, we hope to expedite the work of the consistory. As part of each consistory meeting, we will set aside a period for reflection with the aim that this would equip us better for our work.

Kildonan Chr. Ref. Church,  
Winnipeg, MB

## Church News

### Christian Reformed

#### Leave of absence

Starting June 1, 1982, Rev. John G. Klomps will be on a year's leave of absence from the Clarkson Christian Reformed Church to assist Christian Horizons, a ministry to the mentally and physically handicapped person.

#### Time of worship

Sarnia (Second), Ont. — Effective immediately, the afternoon worship service will be held at 5 p.m. at Sarnia Second CRC.

## Pastoral Education Grants Available

The Ontario Government will provide sixteen \$5,000.00 bursaries for clergy enrolled in a One year Internship in Supervised Pastoral Education.

The training centres are in Brampton (Correction), Toronto (Mental Health) and Kingston (Retardation).

The interns completing the 48 weeks of training will not be required or expected to seek employment in the Ontario Public Service.

This is a unique opportunity for continued education for ordained clergy. The denomination will offer additional funding to at least one successful applicant.

The internship will begin in September 1982, and applications will now be received at:

Coordinator of Chaplaincy Services, Civil Service Commission, Queen's Park, Toronto, Ontario M7A 1Z5. Tel: (416) 965-3733.

Further information also available from:

Carl D. Tuyl,  
238 Bessborough,  
Toronto, ON M4G 3K3  
Secretary Canadian Committee on Chaplaincy

# Letters



Carl D. Tuyl  
Pastoral letters

## Report 30: Ministers' pensions deferred

Report 30 is the work of a committee which was mandated to evaluate the Ministers' Pension Fund. Their work is now published in the Acts of Synod 1981, p. 417. The work is of great and significant value because it manages to take away at least the tip of the veil which heretofore had wrapped all operations of the Fund in total Egyptian darkness.

Up until the appearance of this evaluation I always regarded the publications, of, and about, the Ministers' Pension Fund in the same manner in which the apostle Peter looked upon the epistles of his fellow-apostle Paul: "There are some things in them hard to understand" (II Peter 3:16). Now at last a little cloud of understanding like a man's hand has risen out of the sea of the previous totally unintelligible legalese.

The report even offers an explanation for my past puzzlement: "Persons who do not have a direct 'need to know' have a difficult time understanding the plan." (p. 443) I should have exercised a bit more patience for: "retirees who need to know the plan's provisions and benefits have no difficulty understanding them." (p. 443) This sudden flash of insight the committee apparently attributes to the increased wisdom which is supposed to come in the evening of one's life, but I suspect it is due much more to the appearance of the first cheque in the mailbox.

The report, conveniently for this writer, also contains an explanation for my interest in the matter: "Aging and the prospect of retirement have a way of accentuating everyone's concern for their own total well-being." (p. 427) Interest in the matter of pension, you see, falls in the

same category as the aged's concern for regular bowel movements. It is an early form of senility. We must be patient and understanding with these abnormal concerns.

Lest the reader is affronted with my sarcasm, let me state again the great merit of this report. It transforms all the fanciful formulas of the Fund's earlier publications into simple and hard figures. If I were to retire now, and my spouse would still be alive we would together receive the princely sum of \$12,149 including the gracious benefits of the government of Canada. This income, so my friends in the welfare department assure me, would establish my living as exactly on the poverty line. By revealing this amount to me the committee has, as it were, pre-dated the sudden flash of insight which otherwise only would have come my way three months after the date of my retirement.

I want to state clearly and emphatically my great appreciation for the work of this committee, and also extend my profound gratitude to the people who administer the Ministers' Pension Fund. They give voluntarily of their time and talents in this responsible calling. My reaction to their work, however, is somewhat to be compared to that of the diner who is invited to this great sumptuous repast, and who is initially filled with deep satisfaction after the meal. It is only after the passing of some time that the discomfort of indigestion sets in. There are in all this work some elements which are hard to digest.

First of all the report makes the

merits of an advanced funding plan abundantly clear. There is on page 424 a paragraph which demonstrates the advantages of advanced funding versus the pay-as-you-go system. There is on my part, however, a certain sadness in that admission. This advanced funding plan means that I must give up the notion that "pension is a reward given by the denomination for long and faithful services by a minister." (p. 428) I must now embrace the much better conception that "pension is a form of deferred compensation for services previously rendered." (p. 428)

Cash is King now. Pension is now in our denomination simply an amount of cash made up of deferred payment. I miss in that change a little bit the assurance of our Lord Jesus Christ which he gave to those whom he was about to commission to preach: "Therefore I tell you do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on."

I had always expected the church to make that assurance her own in her relationship with retired ministers. But that assurance now takes the form of deferred payment. It has gone the way from grace to works: "I tell you be not anxious for the deferred payment shall be yours." There is a definite change of tone which really is not quite in tune with the gospel in spite of its mathematical logic.

But then again, admitting with obvious reluctance that cash or deferred payment has now become the modus operandi, there arises at the same time the principle of rights. This is, of course, the consequence of passing from the area of grace to that of works.

Deferred payments, so I consider, become one's undeniable possession. Deferred payments are simply that: payments which one shall receive at a later time!

What, then, I ask, does this sentence mean: "Synods have adopted the principle that where a major source of revenue is provided by governmental programs, which are mandatory, the duty of the church is altered." Does it mean, as I suspect it does, that when government benefits increase the Ministers' Pension

Fund it has the right to subtract from one's pension an equal or at least certain part of deferred payment?

If that exegesis is correct, and I know that it has happened to some of our retired pastors and their widows, then that whole principle of deferred payment does not mean very much. The name "deferred payment", it seems to me bears the connotation of inalienable right regardless of governmental policies.

The report with a quick slight of hand disposes of the old promise given in times before the new plan came into effect that pension should never be less than 50 per cent of the minister's salary. Mandatory social security for ministers required the retirement of that promise once given, and the Ministers' Pension Fund now includes deferred payments of another source in its calculation of the income of retired ministers.

If that method is followed to its last consequence then also income from private savings must be subtracted from the denominational pension. I maintain that the principle of deferred payments which both the Fund and the evaluation committee advocate so earnestly is not adhered to.

One of the most galling statements is found in the paragraph titled, "Philosophy" on page 430. It reads: "... it is not reasonable for them (ministers) to expect that their deferred compensation will increase — enabling them to keep up with a generally rising standard of living in society."

In my opinion that philosophy condemns ministers to live in retirement as latter day Rip Van Winkles, relics of an earlier period. Certainly I agree that the task of fighting inflation falls first of all on the government, but in these times when governments fail miserably in that task should not the church in compassion come to the assistance of those who are the first victims of such failure?

"It appears that the present level of benefits is adequate since expenditures from the Supplemental Fund have been minimal," so says the report on page 430. I do not believe that and I explain the lack of request for assistance on the fact that our retired ministers are proud people who refuse to come with

outstretched hand begging for benevolence. They are the people who survived the hard times of an earlier period not by begging, but by their own economic ingenuity, and they continue to do so at the present time, forced by the mercilessness of our pension provisions.

The word "mercilessness" has no reference to the people who make up the Ministers' Pension Fund or to those who wrote Report 30. It refers to the administrative system which governs our pension provisions. A clear demonstration of this mercilessness is found in the inability of the system to deal with the ministers who came over from the Netherlands to work in the Canadian churches. Many of them had already served in the ministry for considerable years.

Our Ministers' Pension Fund has not been able to include those years into the calculation of the pensions for these ministers and their widows. On top of that they have the added handicap of not having been able to buy fully and to the maximum into the Canada Pension Fund, so they are doubly punished. The computer of our Fund is not programmed to deal with them, and I don't doubt for a minute that they refuse to appeal to the Supplemental Fund.

The resulting hardships are an ongoing accusation against the church. In the hour of our need we called them. They responded. In the hour of their need we failed them. When the government of Canada with at least some understanding increases their benefit, their income is proportionally reduced by the denomination's Fund, and that is a fact. The government giveth, but the Ministers' Pension Fund taketh away.

I know that the report ascribes my interest in the matter to my exaggerated concern for my own well-being, but I reject this reference to senility in its early stages. I speak for those who indeed figured on the promise that their pension would be no less than 50 per cent of their salary, for those who indeed expected that the church would reward their long and faithful service. I know that they do not complain. I was told so and reminded of that on the floor of Synod. Never mind: I complain for them.

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## Johan Tangelander

### Religion

## A Christian response to reincarnation

Have I lived before? What lies beyond the other side of the grave? Shall I come back again in the same form of existence? If death is the end of life; what is the purpose of it?

Several cults, especially those that are rooted in Hinduism — such as Hare Krishna and Theosophy — believe that the human spirit returns after death and lives on earth again as another being. This teaching is called reincarnation and is becoming increasingly popular in the Western world.

Do you know that Sir Winston Churchill is supposed to have been a reincarnation of his ancestor, John Churchill, first Duke of Marlborough? His characteristics and many of his circumstances are said to have been the same. For example, both Churchills had been adventurous opportunists and rebels against authority.

Some claim that Napoleon Bonaparte was either a rein-

carnation of Julius Caesar or Hannibal. Napoleon had many traits in common with Caesar, both in appearance, characteristics, and parallel lives in war. But say others, Caesar left a permanent mark on the world. Hannibal nor Napoleon never did. Even the Code Napoleon was based on Old Roman Law.

Some of the greatest thinkers of the world wrote about reincarnation — Plato, Cicero, Origen, Lessing, Albert Schweitzer, Leslie Weatherhead and Paul Tillich. The great philosopher Plato taught that the soul is pre-existent. At death the body simply disintegrates, but the soul returns to the heavens, if its course of action has been just and honourable, and if not, it must appear again in some other form of existence — such as another man or an animal.

"Know that if you become worse you will go to the worse souls," wrote Plato, "or if better to the better, and if in

every succession of life or death you will do and suffer what like many fitly suffer at the hands of like."

Cicero linked education and reincarnation together. (This thinking is still prevalent today in both Western and Eastern views on reincarnation). Knowledge is brought back, even though one may not remember what it is what has been learned, each time one returns to the earth. So we can take advantage of the lessons learned in previous lives.

Cicero said: "It is again proof of men knowing most things before birth that when mere children they grasp innumerable facts with such speed as to show that they are not taking them in for the first time but remembering and recalling them."

Origen, one of the early church-fathers, believed in the pre-existence of souls and held reincarnation to be "a very plausible doctrine." He wrote in *De Principiis*: "Every soul comes into this world strengthened by the victories or weakened by the defects of the previous life. Its place in this world as a vessel appointed to honour or dishonour is determined by its previous merits or demerits. Its work in this world determines its place in the world which is to follow this."

The famous German writer and dramatist Gotthold Ephraim Lessing believed in the trans-migration of souls (reincarnation) as one life-time was not considered sufficient for a human being to come to full fruition.

Numerous authors have had reincarnation as one of their themes. Some of the famous are among them — William Blake, Thomas Carlyle, Dostoevsky, Voltaire and du Maurier. In John Buchan's *The Path of the King*, the hero withdraws for mental safety, on account of his suffering, to his earlier lives and finds in them the reason for his failures in the present one.

The Bible has been combed of course for proof for the doctrine of reincarnation. Jesus is said to have demonstrated "precognition" when

he saw Nathanael under the fig tree (John 1:48). The apostle John, when exiled on the isle of Patmos, underwent some type of psychedelic experience akin to "blowing your mind." A favourite proof text is Matthew 17:10-13, the story of Elijah and Moses appearing on the Mount of Transfiguration.

### Eastern

The doctrine of reincarnation is peculiarly Eastern. It has remained a vital part of Hindu and Buddhist life. A man's spiritual destiny is determined by what he does in this life on earth. Earth and earth alone is the scene of man's struggle. The deeds are not just combined acts, but include every thought, feeling, impulse, imagination, not only in the present life, but also deeds done in all past lives. The path of a good man leads to a new body appropriate to a new and higher realm of being. The opposite is true for the evil man.

Reincarnation is closely associated with the doctrine of karma, which teaches that "a man of good deeds becomes good, and a man of evil deeds becomes evil." The cycle of reincarnation ends when a man becomes one with the divine impersonal Being and so reaches at last the end of his journey. His individual soul becomes dissolved in the All-Soul.

In Hinduism, salvation is by human merit and good works. Each individual has endless chances to be saved as Hinduism knows no eternal damnation. However long it may take, ultimately every man will receive liberation, regardless how many lower or higher returns to life he may have experienced.

Why is this ancient doctrine gaining popularity in the West with so many having little understanding of Buddhism, Hinduism or ancient Greek philosophy?

The doctrine of reincarnation offers comfort and hope in the question of death. Death is seen as leaving as it were school for the holidays and returning for the next term to mark further advance-

ment in the lessons of life and the way of perfection. Of course, this hope is only valid if one is reborn into a higher form of life in the next existence.

Numerous authors stress that only the doctrine of reincarnation provides an answer to the injustices multitudes experience in life. Who will revenge innocent victims? Man craves for justice to redress the wrong. Rebirth provides a way to settle accounts, both credits and debits. It also gives a chance to prove oneself through living in the next existence a decent and respectable life.

### Response

What is the Christian position on reincarnation?

Reincarnation is contradictory to the message of Jesus Christ. The Church recognized this already centuries ago. The Second Council of Constantinople in A.D. 553 decreed an anathema against it.

The Bible teaches that human life is decisive and wholly unrepeatable. Each human being, as God's image-bearer, is unique. We are responsible to God for our actions in the here and now. Death is not a transfer to a possibly higher existence depending on our behaviour on earth. The wicked, rich man in the parable of the rich man and Lazarus could not return to earth again. The Bible says: "...it is appointed to man once to die, but after this the judgment" (Hebrews 9:27).

The Christian confesses that God's justice prevails. He may not be able to understand God's ways, but he believes that all things "work together for good to them that love God" (Rom. 8:28). God's grace works even in the worst of circumstances. Suffering has meaning in the light of the cross of Christ. And we may not take retribution for injustice into our own hands. "Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19).

The future blessedness of believers is not merely the continued existence of the soul. The believer looks forward to the resurrection of the body. He shall become like the risen and ascended Christ. "When he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

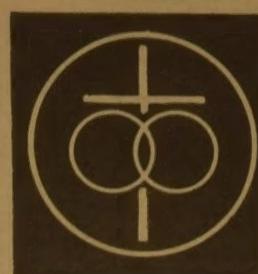
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# Children

## A certain old man — part 1

The snow packed hard at the touch of the warm hands. It was the perfect combination of snow and extremely mild temperatures that made conditions for snowballing excellent.

He was careful. Aiming, repacking, aiming once more, then finally hurling his prize snowball at the nearest target. Only a few children stood out on the oak-lined street, throwing snowballs to their heart's content.

The rest of them hadn't yet realized the fact that this wonderful new snow was just ripe for the picking. Slowly but surely, however, more and more bombs filled the air, as more and more children caught on. Again, allowing a blast of warm air to thaw out the numb feeling in his hands, he pulled up a fresh supply of beautifully wet snow.

He hadn't even begun to give it the proper manicuring a snowball should receive when a sudden explosion of snow left his head swelling with cold and wetness. Jonathan turned his head instantly, only to see the culprit high-tailing it around the massive gray building they passed by each day on their way to school.

In one motion, Jonathan was running and picking up handfuls of snow at the same time. Darting directly to the rear of the building, Jonathan couldn't feel the ache that comes from melting snow down your back. Nor could he sense the growing lump on the back of his head where the blow had struck.

Fun to watch your expert shot splatting only inches away from your victim sending up a spray of ice. Fun, diving behind a tree that you find is much too small for protection, thus leading to almost sure bombardment from a mob of frenzied, laughing, friends.

Fun, when your fingers freeze (for you can't possibly make an effective snowball when your mittens are still on), when your clothes are soaked,

your hair steams from perspiration, only to be standing frozen by the time you reach home. Fun, because you have thrown so many snowballs that your arms can barely grasp your now soggy school books.

Yes, the battle was almost reaching a peak now. Not only were Jonathan and foe going at it. But it seemed the whole neighbourhood had joined in. Children were randomly rifling their new found pastime at anything that moved. The air whirred, it seemed, with round, white missiles heading in no particular direction.

Noise, a soft noise, damped by the snow, echoed throughout the streets. Noise, a happy noise, accented the whole affair. Screams, crying, laughter, agonizing yelps, and the rewarding sound of a snowball that found its quarry. All these and more blended into one magnificent choir that could have awakened the dead.

A picture of winter, and of youth, uninhibited. Beautiful. That was the amazing thing about children; they could start something off and keep it going with incredible spontaneity. Nothing had to be proven, no one had to be stepped on (at least not at their age), and fun could be anything it wanted to be. It didn't need a label. It was truly beautiful.

### Rest home

So it seemed to most of the viewers of this spectacle, who craned their necks for mere glimpses, from behind the dulled, glass windows on Brock Street. For most of the windows on Brock Street belonged to the Brock Street Rest Home.

To these people in their setting years, entertainment such as this injected vital new life into their slowly dwindling ones. And what entertainment this was! To see these children taking hold of life's reins and riding it to the brink of ecstasy.

The screaming and hollering, sending one's mind back fifty or maybe sixty years to when your lungs had cried out the same chorus. To realize how quickly time can rearrange things. If only time could slow to a standstill just for these valuable little children. They would grow so quickly.

This sort of sentiment drifted throughout the rest home. For there were the few that fell back on bitterness and resentment at the sight of such pictures. To them outbreaks such as these were the catalysts for ever deepening loneliness, a loneliness that only men and women who are dying know.

The realization occurs that not a soul left on the entire earth knows or even cares about you anymore. And, if there were any friends or relatives left, death would be the long awaited freedom from the burden of guilt they had for you.

However, their guilt didn't bother you as much as their lying did. Why must they lie to someone who has been around twice as long as they have? Why not tell you to your face that they couldn't stand seeing you in this place? Why couldn't they take a little hurt, when certainly you've had your share of hurt?

Why couldn't they tell you they didn't want to be bothered coming to visit you regularly, when you didn't even realize what they were saying? (or so they thought) No, they couldn't and wouldn't understand that the only thing you wanted was any, simply any kind of love they could muster. It was hopeless.

So now you wait for the world to end; at least your world. And it gets harder each day, each hour, and each second to force your body and mind to respond. And now, as if to torment your already deteriorated state of

being, these children have to prove their strength, their carelessness, their youth, their joy of being alive, their innocence of this astoundingly troubled world, and their constrained love. Yes, their love of life.

### Life's book

That hurt the most. They loved life, and why not? They had it all. Life lay before them like an open book with blank pages, ready and waiting for them to imprint their story in their own personal way.

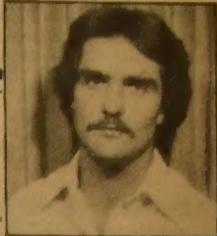
Some children would end up with classic novels, some with short comic books, some with educational textbooks, others may never finish the book because of untimely deaths, others will never have enough pages in their self-glorying autobiographies.

Life beckons to them. What an opportunity! So they think for it was not so long ago that you stood in front of that open book yourself, staring dreamy-eyed into the vast, inviting pages.

But, something happened. Before the pen was scarcely in your hand, a strange thing occurred. A strange thing called life started turning its own pages and you never had enough time to write on each page as it turned.

Life was transpiring before your very eyes and you were left trying desperately to catch up with it. Even to this very day you long for those blank pages, hoping the wind will blow open your book to those huge, ugly holes in your past, so that you may make up for the lost writing.

Somehow, though, you know that the minute those pages are set in front of you, that old feeling of unwillingness will take over and the hardness and unforgivingness will return. So now the book waits, the pen rests. Will it, or anyone else's ever be completed?



Ken Vandersluis

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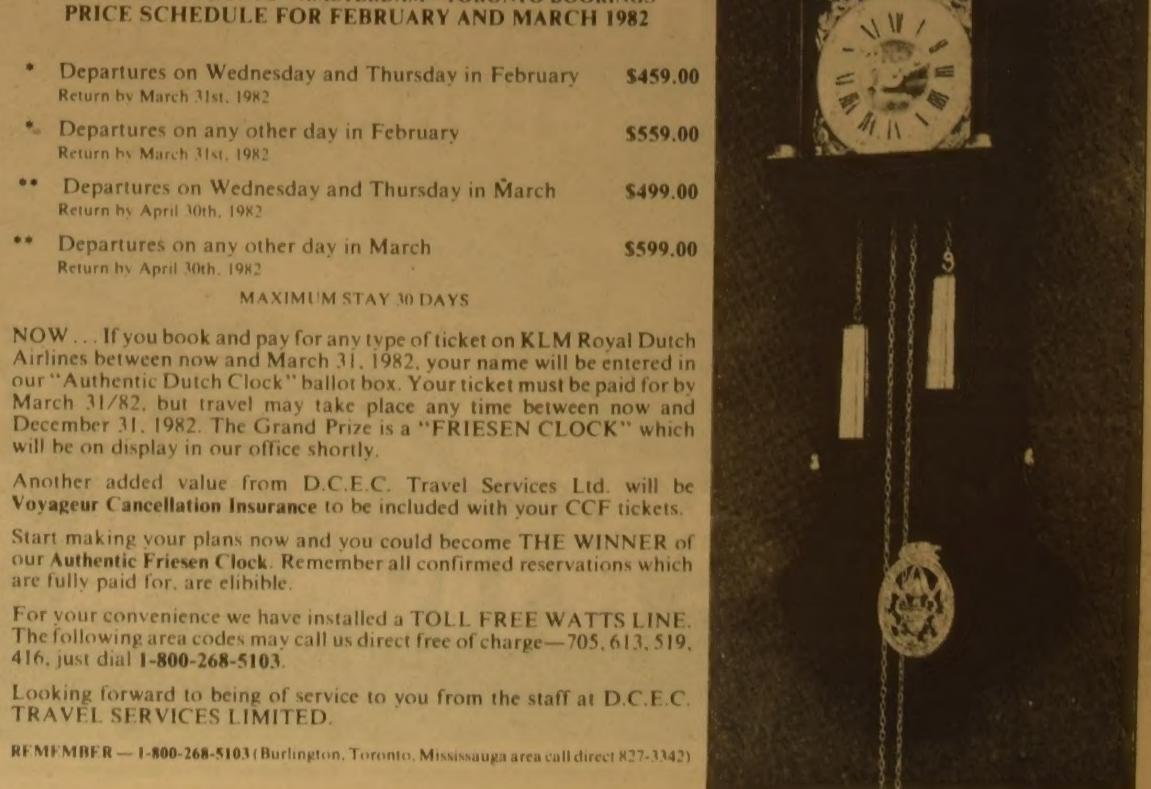
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# Entertainment

## The Police look for answers



Bill Van Dyk

Music

It must have been a rather startling sight when the pop-reggae rock band The Police staged the first ever rock concert in Calcutta, India, two years ago.

In the midst of one of the largest cities in one of the world's most populous and poverty-stricken nations, the three blonde beach boys (Andy Summers, guitar, Stewart Copeland, drums, "Sting," bass) belted out their repertoire of top forty hits to an audience made up of representatives from every social strata, from government to the "untouchables".

They literally had to teach the audience how to respond to rock music. And they succeeded. By the end of the concert almost everybody was on their feet, cheering and singing along.

The Police don't like the term "Third World". To them it implies that, in the hierarchy of good things, our western materialistic culture is number one and southern "undeveloped" cultures are less important or valuable. So, on their

latest album *Ghosts in the Machine*, they sing "one world is enough for all of us ... we can all sink or we can all float because we're all in the same boat...."

But this association of New Wave bands with Third World politics is more than just social consciousness. New Wave music derives its rhythms and melodies from Africa and South America more so than from the western classical tradition.

They feel inspired and excited by the reggae music from Jamaica, for example, because of its spiritual freshness and vitality, and because it is the expression of an oppressed people, an expression the young people in Great Britain feel a tremendous affinity for, probably because of the depressed social-economic conditions there.

As lead singer and songwriter Sting observes: "Western values are very materialistic; we think poverty equals unhappiness. It doesn't necessarily mean that in India. You see more despair, real de-

spair, in Birmingham, where the standard of living is 300 per cent higher."

So it is no accident that a group like The Police would wind up giving concerts in some of these places like Mexico, Cairo, and Calcutta. They are completing a circle of influences which began when

de da, da da, that's all I want to say to you." Instead we have the haunting "we are spirits in the material world, are spirits, in the material world...." Or the menacing "it's dark all day and it glows all night/Factory smoke in the settlin' light...." about the British military and industrial

including a song called "Re-humanize Yourself" in this collection, as well as a piece about "Too Much Information" which I find very sympathetic.

The point to be made is that we can remain human if we make the effort, if we continue to believe in transcendent



*The Police*

the Beatles first used a sitar on *Rubber Soul* in 1965.

And the experience of the tour has affected The Police's sound. *Ghosts in the Machine* is a clear departure from the formula-rock consciousness that gave birth to "de do do do

occupation of Northern Ireland.

As the title of the album suggests, the underlying theme, uniting most of these songs, is about alienation and dehumanization. The Police tries to remain optimistic,

(spiritual) values. That is what the haunting and beautiful chorus of "Spirits in the Material World" is all about.

So while The Police do not specifically endorse Christianity, they do endorse religion as a credible expression of real

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value. And this is because they are quite sure that our present humanistic values have led us to a dead end: "There is no political solution to our troubled evolution/have no faith in constitution...."

And that is why they look to the Third World for musical inspiration. The typical pop single by our typical American or Canadian pop star expresses sedation, materialism, and indifference. The Police, like many other New Wave groups, prefer to express the need for change, for regeneration and renewal, for assessment and evaluation.

If I am pleased that The Police have made such a statement on *Ghosts in the Machine*, I remain a little cautious, aware of the fact that after three highly successful commercially-oriented albums, The Police can now afford to be profound and serious. Song-writer Sting rationalizes that a good message needs to be heard by as many people as possible. And that is why *Ghosts* also contains one sure-fire radio hit in "Every Little Thing She does is Magic".

Personally, I'm not overly opposed to such a method. There is no doubt in my mind that most people would find the uncompromising music of the Clash, for example, difficult to listen to, in spite of their remarkable talent. And The Police are a vast improvement over the likes of AC/DC, Ted Nugent, and Van Halen, who see sexual gratification and escapism as the only options.

There are certainly no movies, television programs,

or popular literary works that deal as vitally and earnestly with such crucial issues of our time as personal responsibility, alienation, dehumanization, oppression, and the threat of nuclear holocaust, as groups like the Clash, the Specials, and The Police do.

In a world that seems to be constantly running into dead-

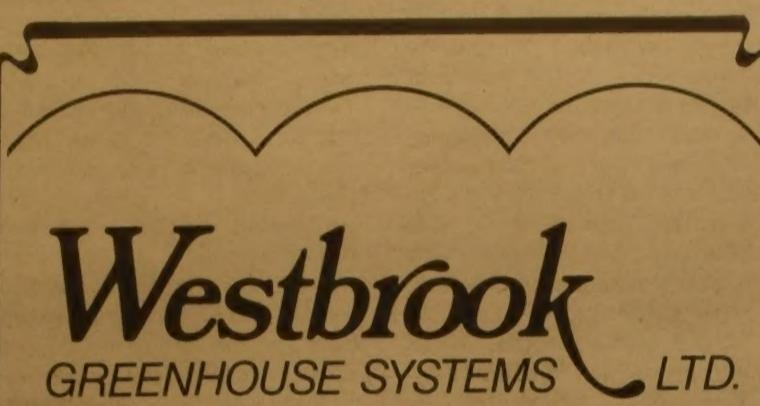
end solutions, these groups provide a much needed voice, demanding a reassessment of the attitudes and assumptions that have led to these problems in the first place.

They confront their audiences with honest revelations about life and meaning, and they seem to sense, intuitively that the answer is a spiritual

one.

Some day they may even sense the one true answer — a life of obedience to Jesus

Christ. And they are open to that answer because they know better than most of us that the others have failed.



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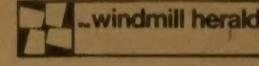
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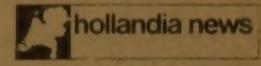
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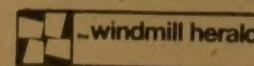


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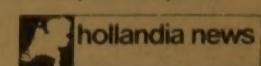
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Osoyoos-CKOO.... 8:30 a.m. 1490  
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# People

## Bernard Dokter: A missionary's life in Latin America

**Rev. Bernard Dokter** is Latin America Secretary of the Christian Reformed Board of World Missions. Rev. Dokter served as missionary in Argentina and Honduras for 15 years. Since Latin America is constantly in the news, we found Rev. Dokter's comments timely.

C.C.: What is it like to be a Christian missionary in the kind of oppressive situation that we find in Central and South America?

B.D.: It's difficult. In the first place, a person has to settle his own thinking. This is a very difficult thing to begin with, because he has been brought up in a rather comfortable situation, and he comes face to face with real needs and real poverty, and he has to first make peace with himself and his own lifestyle in that kind of a situation.

C.C.: What do you mean, "make peace"?

B.D.: Well, what I mean is that he has to face the problems head-on, and decide how he himself, as a Christian, will face these problems and how his lifestyle will change.

C.C.: I've heard it said that Christians are often branded as communists, and that they

We should be working in El Salvador but we should be attacking the cause of the problem, which is oppression and poverty, and not the symptoms of the problem, which is unrest. The greatest cause of violence is the government itself.

are, as a result, even arrested and persecuted, and sometimes killed for taking a stand on public justice.

B.D.: That's right. We have the unhappy situation in Central America and in some other countries, that if a person speaks for common Christian justice, he is declared to be communist, and that is considered a justifiable reason to order said person to leave the country or even to be killed by rightist groups.

C.C.: Why is that?

B.D.: I think it's a simplistic way of thinking. Instead of thinking through a thing, certain words become catch words, and such words as 'justice' are often bandied about by leftist groups and therefore, anybody that says the word 'justice' or 'love' is automatically classified as a leftist or communist.

C.C.: How do the missionaries cope with that kind of frightening dilemma?

B.D.: That's a very difficult thing. They want to be careful for several reasons. In the first place, they want to be able to continue to work and to help as best they can. They also realize that they're guests in these countries, and no one takes very kindly to having people from outside of their

own country telling them how to run *their* country. They honestly wrestle with these problems; they do talk to the believers about justice and righteousness and dealing with the oppressed in private conversations. But they do have to be careful lest they be asked to leave the country, and then they haven't any witness at all.

C.C.: Some people argue that the missionaries have been so careful that they have really betrayed the very meaning of the Christian gospel, and consequently they've ended up being endorsers of the status quo. Do you think that's true?

B.D.: Well, that depends on what Christian group you deal with. I'm afraid there are Christian groups to whom Christianity just means "saving your soul." That's totally divorced from daily life. There were people, for example, and I say this with pain, who were supporting Samoza long after it was known that Samoza was being very, very brutal in putting down any opposition to him. They did it with this excuse: "Samoza lets us distribute Bibles, and Samoza lets us preach!" That's very unhappy, you know, when we do that kind of thing, because what we do contradicts what we confess.

C.C.: What do you suggest missionaries do in that kind of a situation, when they are faced with an oppressor like Samoza was?

B.D.: I think that in their conversations with believers, and in their preaching, they have to proclaim justice; they have to proclaim obedience to God; they have to proclaim the love of Jesus Christ for all men, and in so doing, people will be able to draw their own conclusions very easily.

C.C.: What is the general feeling of the missionaries of the Christian Reformed Church, with respect not only to the liberation theology movement in Latin America, but also with respect to the various revolutions that we have seen there, like in Nicaragua?

B.D.: The missionary will enter the homes of, live with, sing with, laugh with, and pray with the poor. It's that group of people who have been more receptive to the Gospel than the rich. So they have, really, identified with those people who are oppressed.

C.C.: You were in Latin America for fifteen years. What did it do to you?

B.D.: It opened up my eyes to one very vital truth, and

that is that there is a large segment of the world that is not sharing in the process of development. They are no better off, perhaps worse off, than their parents and their grandparents were. And it breaks your heart to see the kind of hopelessness that just naturally develops, because they see no way out. And this opened my eyes, I think, quite dramatically, to the needs of the world. I guess I'd have to say that I was always theologically very, very conservative; and I'm still theologically conservative, but I also was politically conservative and my political conservatism is no longer evident.

C.C.: Some people, when they cease to be politically conservative, become politically liberal. Is that what happened to you? Or is there another way out?

B.D.: I don't know how you're using the word 'politically liberal.'

C.C.: Well, in the North American tradition, if you're not with Reagan, then you're with Kennedy and others who are of a more liberal stance, who would not be supportive, as Reagan is, of the military dictatorships that you find in Latin America, and they would be willing to take some specific action to halt the oppression that is going on there, and certainly would not, probably, at this stage, be intervening in El Salvador.

B.D.: Certainly that position I would hold with. I think that we should be working in El Salvador, but in El Salvador we should be attacking the cause of the problem, which is oppression and poverty, and not the symptoms of the problem, which is unrest; and we are doing it in the least Christian way possible — that is, by shooting innocent people. We have had missionaries in El Salvador, and they are absolutely convinced that the greatest cause of violence is the government itself. That is to say, the government forces, which are the most violent forces, are working towards maintaining the status quo.

C.C.: But how can that situation change structurally? What can be done in North America about that kind of a local and national situation?

B.D.: I think we have one of two choices: Either we support the most socially minded people we can find, or there are going to be violent overthrows of government, and it will probably be further left than is acceptable to many people in our area.

C.C.: Would that mean throwing our support behind the popular front that now seeks to change the situation in El Salvador?

B.D.: Probably. I don't know exactly what's coming out of El Salvador, but I do know that I regret very much the fact that we're not supporting the government of Ni-

caragua, because by our not doing that, that government is driven to find its help somewhere else. Unfortunately, there are others who have dishonourable intentions, and if they're driven into such hands, they're no better off than they were before. It's interesting to note that when Castro spoke to the Nicaraguan people, as he was welcomed there, he stated: "Watch out for the embrace of the Bear. It's not better than the embrace of our northern neighbour." In other words, we should support a genuine national policy, rather than trying to support a policy which is written for the benefit of a certain group of people within the northern countries.

C.C.: Recently your Board of World Missions sent a letter to the White House, President Reagan, expressing your concern about developments in Central America, and particularly El Salvador. What moti-

people, and one organization in particular, that have expressed dismay at my thinking and at the fact that the Board would dare to speak for the church in this way.

C.C.: You often hear the argument that Christians should stay out of politics.

B.D.: I don't believe that at all. I believe that the church should stay out of politics. There should be a separation of church and state. We've had enough of that. But I think that Christians, as citizens, ought to be active in politics, and carry with them their Christian ethics.

C.C.: It strikes me that you say that the church should stay out of politics. Wasn't your sending of a letter to the White House a form of political action?

B.D.: I suppose it could be argued that it's a form of political action, but it was a witness and a testimony. I do think that that's the duty of the church. But not for the church in itself to wield power. In Latin America that has been done for many, many years. The Catholic church was a church of tremendous political power, and many times its power was used to keep the status quo.

C.C.: Given the desperate situation in Latin America, what word of advice would you want to give to the people of the Christian Reformed Church in particular, and Christians and other concerned Americans and Canadians in general? What do you think we ought to be doing at this point to really demonstrate our genuine human concern and love for these neighbours?

B.D.: Well in the first place I think we ought to really know what's going on. Go through the trouble of reading and hearing the concerns of these people. We ought to know clearly what poverty is all about, and that's not easy to do because it, in a sense, has to be experienced. You have to sit with people who have had a toothache for six months because they can't afford to go to a dentist. You have to eat in a house where you have to eat two at a time because there are only two plates in the house. You have to share a pair of shoes because somebody hasn't got any shoes at all, and his feet hurt. It's hard to do at a distance. But by listening, by reading, by hearing, we need to know and hurt with these people. And then we need to reach out as much as we possibly can to help. We may do that through organizations that are really reaching out. We have an organization called the Christian Reformed World Relief Committee and it tries to help. We need to pray for these people and make that a vital part of our prayer life, and we need to identify with those who have needs in this world, as Jesus identified with them.



Dr. Bernard Dokter  
vated you to do that as a church agency? The reason I ask the question is that many people will contend that churches and church agencies shouldn't officially address themselves to what they perceive to be political problems.

B.D.: In talking to the Board, I expressed my concern for what was going on in Central America and also my concern for the direction that the United States government has taken, and the brethren there said "We must educate both the government and the church as to how we feel." So, the letter was sent to President Reagan, but it was also published in our church paper so that it might help to open up the eyes of some people as to what's happening in these countries, and the unhappy direction in which we seem to be going.

C.C.: What has been the response?

B.D.: A lot of people have expressed appreciation for the letter in talking to me personally. We have not gotten a response from the government. That breaks my heart, and I intend this week to send a copy, with a cover letter saying "Hey, did you get this?" At least they should say "We have your letter." But there have also been some

## Christians in an age of computers

# Preaching God's word with the computer



J.C. Derksen  
Ministry

It's eight o'clock in the morning. The telephone in the parsonage rings. The minister picks up the telephone wondering who is calling him at this early hour. It's the chairman of the finance committee telling him that last night, when he was in catechism class, they installed a computer in his office. "We thought," he added, "it's not only good for us farmers but for ministers as well..."

You smile? Read on.

I am pretty sure that within a few years the computer will have a place on the minister's desk besides, or instead of, his typewriter.

A computer is a good investment. It will help the minister to make better use of his library, to select a text for his sermon, and to find instantly the information he needs for making a sermon. The computer will also help him to write a sermon that is better structured.

The computer can do much more in the minister's office but we want to limit ourselves to these two very important functions.

At this point you may think that I will tell you that a computer will save the minister a lot of time. This is not so. Because of more information available, more time will be spent in reading. Often I have to cut it short. Moreover, making a sermon with the help of a word processor also takes more time. But it is rewarding. The congregation will appreciate it if the message is presented in a well-documented, orderly way.

Preaching is the first and most important task of a minister. A good preacher is also a good pastor. He feeds the whole flock, young and old, with the Word of God. If a computer improves preaching, and I am sure it does, time and cost should not keep us from using the means the Lord provides in this technical and dynamic age in which many people look to the pulpit for comfort, guidance and instruction.

Some ministers may think that a computer is too technical for them. Even the word "computer" may scare them off. However, the home computer I am talking about, has come of age. Many programs are available now that make the operation so simple that anyone can do it. This applies especially to programs for making files and writing sermons. I would like to discuss this in detail to give an impression of how it works.

### Memory

To get started we need a computer with a keyboard and a screen. Memory should be at least 32K (32,000 characters), preferably 48K or the maximum of 64K. We also need a drive to put the diskette in on which our programs and files are stored. I would recommend two drives because it gives more storage space and it makes copying from one diskette to another easier.

It would be convenient to also have a printer, but this is not absolutely necessary. I use a typewriter to copy

from the screen whatever information I need. If the file is too long I take the diskette to a friend who prints it out for me. I can also call him and transmit my file over the telephone.

The computer on which I have been working now for more than a year is a Heathkit H89 with two drives. I chose this model because it comes in kit-form, which saves money and it is not difficult to put together. It's also available factory assembled. Another reason for choosing this model is the possibility to display 24 lines of 80 characters on the screen in upper and lower case.

This is important if you work with text. There is also an additional 25th line at the bottom of the screen which displays useful information. It tells me right now that I am on the 65th line and that I may add some 30,000 characters to this article, which is as much as the average length of four sermons.



### "Good morning"

Now let us see what the computer does. When I switch it on in the morning I hear two beeps. This means in computer language: "Good morning! I feel fine today and I'm ready to go." But I know that there is virtually nothing in the computer. He is not even organized.

To start working I have to put an operating system into his memory. This organizes and interconnects the various parts inside and outside. The operating system is like the director in an orchestra. He tells musicians and singers where to stand and what to do. So I put a diskette in drive 1 with an operating system on it. I put at the same time a diskette in drive 2, which gives me extra storage space. Then I type letter B and a carriage return. Drive 1 starts humming and a moment later also drive 2 comes to life.

On the screen information appears about the computer, the operating system and which diskettes are in the drives. The operation takes only 20 seconds and does not have to be repeated as long as the computer stays on.

At this point I usually type "cat." The computer responds by printing on the screen a list of files on the diskettes and how much free space is left. After this I ask the computer to run my favourite program which I use for making records, files and sermons. It is a word processor. I type the name of this program, just two letters, and the computer also puts the word

processor in memory.

The program asks me: "What file do you want?" Actually, I do not want a file because I want to create a new one. But I don't have to tell him. He would not understand me anyway. One of the important things to remember is that you have to communicate with the computer in his language, not in your own. So I think up a short name, let us say "Sources," and type this as my answer to his question.

He checks the directory of the diskette and prints his answer on the screen: "File Sources does not exist, will create it."

Now I can start my file. Whatever I type on the screen will be stored on the diskette under the name "Sources." Any time I wish I may call this file back from the diskette, read it, change it and put it back on.

This time I want to make a file on the contents of fifteen books which I selected from my library. They contain worthwhile information that I can use for my sermons. I never included these books in my card file because there were just too many text references in them. It would have taken thousands of cards apart from the hours it takes to type them and sort them.

This was the first book file I made on the computer. When I was finished I had put in more than two thousand, two hundred lines and there was still room for more. The lines were kept short and much was typed in code to save memory.

For instance a line may look like this:

"Mt. 13:3 Sower SO.295 Mi.Pen."

This line tells me that my book "Sermon Outlines" on page 295 gives information on the parable of the sower and that this can be used in a sermon or speech on missions (Mi.) or for Pentecost (Pen.) and that I have not preached on that particular text (\*).

But how to find this line back among more than two thousand lines? No problem. The computer does that for me. Depending on what I am looking for I ask him to show all lines with



"Mt.13" or "Mi," or "Pen.". He prints them all on the screen.

Or if I need a text to make a sermon on I just type an asterisk. This gives me not only a wide selection but also the title and page of one or more books where I can start reading. Anyone can make his own abbreviations and code to get most out of his file.

### Re-arranged

However, this is not everything. If I scroll my file back and forth on the screen I am not pleased with the disorderly way the texts are arranged. A reference to James is followed by one to Exodus. I want to have this file in the order of the books of the Bible from Genesis 1 to Revelation 22.

The computer will do this for me. It



reshuffles a file in any order you wish, while the first file remains intact. This way I can see at a glance how much material there is in those fifteen books on Job or on the Psalms. Even more convenient is a print-out on paper in that order.

I was interested in the listings with an asterisk, not only from that file but from other files as well. The new file showed 480 lines, and I do not need the computer to see it. After it was arranged in the order of the books of the Bible I typed it all out and put it in a ringbinder. All I need now to read it and to find a text is a pair of glasses.

Some may want to know how I make a sermon on the computer. I start as usual, reading commentaries and sources while I make notes. After this I sit down at the computer to make a short outline. This is the framework of my sermon. Then I start writing the sermon into the framework. Any number of lines can be inserted any place. Sometimes I transfer a line or a whole paragraph to some other location where it belongs or fits in better.

I remove every word that is not relevant and every elaboration that would distract from the main theme. The result is a sermon that is easy for me to preach because I have gone through it six or seven times, and because of the logical order in which the theme is developed. This makes it also easier for the congregation to follow.

I have written more than a hundred sermons on the computer, and although it still takes more time than doing it the old way, I would not go back. After 37 years in the ministry I have finally found a way to express myself the way I always wanted. That's a blessing. (Looking at my counter I think it's now time to quit. It was nice talking to you. Thank you for your patience to read all this. It's 165 lines, 9,239 characters — one more or less — or 1,767 words, if Mr. Knight did not cut me short.)

*Rev. Derksen is minister of the Christian Reformed Church in Kemptville, Ontario.*

## Christians in an age of computers

# Computers are not "machine-like"

**Werner Bartsch**  
Media

Much has already been written and said about the social impact of computers, but most of these projections are trapped by a 19th century industrial-revolution-view of the world.

An even greater shortcoming is that they focus on the physical world and pay little attention to the dynamic mental transformations which new tools always bring.

As a result, the potential of computer consciousness is left unexplored while doomsday projections of electronic authoritarianism and millions of lost jobs receive a disproportionate amount of attention.

But at the Computer Culture '81 conference held recently at the Ontario College of Art, Toronto, this subtle but dynamic relationship between minds and machines emerged as the major theme. Whether as part of the structured discussion or as an under-

ground swell, this issue surfaced again and again.

It became clear just how much of the popular conjecture about the impact of computers has been shaped by 19th century ideologies projected into the future. Because computers are machines, it's tempting to assume that their escalating growth will affect society in the same way as the rapid growth of mechanical instruments did during the industrial revolution.

But as more than one computer expert pointed out, this narrow thinking is forcing us to cast computers in the same role as other machines, thereby imposing vast unseen limits on their potential.

Ted Nelson, author and director of The Xanadu Hypertext System, aptly put computers in an entirely new light with the comment, "Not since the invention of the blank sheet of paper have we developed a tool as void of anything as the computer."

He went on to describe the computer as a blank slate, a flexible, program-

mable instrument that becomes exactly what people want it to become. But because many people are locked into 19th century machine perceptions, they tend to impose a mechanical framework onto computer design and use. As a result, computers develop a cold dehumanized persona.

Even the use of such expressions as "user friendly" to describe computers which are easy to use, illustrates the intrinsic assumption that machines are somehow fundamentally unfriendly, unless they're specifically designed to be otherwise. After more than 200 years of ever-increasing reliance on machines, people still haven't accepted them into their midst. "Machine-like" is still a synonym for cold and impersonal behaviour.

Fortunately, computers offer people the opportunity to make a dramatic turnaround in their attitude towards machines. Computer-induced change does not have to assume negative proportions, and I'd like to give here just a few examples of some positive

effects computers could have on our social and thought patterns.

Although the first computer was designed to perform only one task, as any mechanical instrument still is, modern computers are multi-purpose, flexible, they're programmable. While machines have a built-in bias towards conformity and mass production, computers can be programmed to create infinite and ever-changing variety.

Computers have repopularized the notion of the multi-purpose instrument, and it seems more than a coincidence that The Renaissance Man has suddenly reappeared as a popular role model. Could there be a relationship here?

When machines were specialized and limited, people were expected to fit into the same mold. They were specially trained modules for a one-function operation. And once trained, they were usually relegated to that position for life.

Again, it seems more than a coincidence that people are changing

# Teaching in the age of the computer: Intelligence or wisdom?

**Ed Vanderkloot**  
The Future

We now live in the beginning stages of the Electronic Revolution, the effects of which will be more incisive and far-reaching than those of the Industrial Revolution which began about 200 years ago. And the impact of the new development will, according to all indications and contrary to popular belief, affect most of all the so-called professions, i.e., medicine, law and teaching. In other words, those vocations in which information rather than skill plays such a prominent role. For that reason the Electronic Revolution is sometimes called the Information Revolution.

Whatever its name, a revolution it is and will be. Moreover, it came upon us rather suddenly. It is true that the first computers were built in the 1940s, but the bulky ENIAC of 1946, containing 18,000 radio tubes, took up the space of several rooms and was very limited, even primitive in its capacity when measured by today's standards.

A major breakthrough towards efficiency and miniaturization was the discovery of the transistor which rapidly replaced the radio tube in the early 60s. However, the Electronic Revolution really started with the invention of the microprocessor, a mere seven years ago, for it set in motion a process of miniaturization and information storage that strains the capacity of our imagination.

A British writer on the subject shows in a graphic way what this means. In the early 50s a computer with the same number of functional elements as the human brain would have been something of the size of London, England and using more electrical power than the entire Underground system of that city.

By the early 60s, with the invention of the transistor, the computer/brain had shrunk to the size of the Albert Hall and a ten kilowatt generator would have kept it ticking over nicely.

By the early 70s, with integrated circuits, it could have been further compressed to the size of a double-decker bus. Five years later it would

have been reduced to the size of a TV set; in 1979 to that of a typewriter, and today it would be no larger than the human brain. To power it, a portable radio battery would suffice.

To give you an idea of the speed with which the Electronic Revolution is sweeping our world, consider that the well-known futurist Alvin Toffler, in his bestseller *Future Shock* of 1970 is completely silent on the microprocessor. Why? Not because he was an ignorant fellow but because there was not yet such a thing as the microprocessor. In 1970 the computer development of the last five years was simply unforeseeable.

### Evolution

The microprocessor has already substantially affected industrial and commercial development, but indications are that we have hardly seen anything yet. It is almost impossible to say where we are today in terms of the Electronic Revolution, because tomorrow or next year will show enormous advancements.

The famous BBC film *Now the Chips are Down* is already quite outdated even though it is barely four years old. Two years ago it was possible to cram ten thousand words (the length of a small newspaper) on a single silicon chip of one square centimetre and one millimetre thick. Any item of information on that chip could be displayed on a TV screen instantly. (The switching speed of such a computer is a billion times per second).

Today chips can store not ten thousand but fifty thousand words. And American and Japanese computer manufacturers are working on chips that contain a million words, something like a small encyclopedia.

There is good reason to believe that well before the end of this century, perhaps even before the end of this decade, we will witness mind-boggling changes such as wristwatch-size dictionaries that listen and respond to voice commands, whole libraries stored in mini cabinets and available instantly on your home TV screen, computer diagnosis of illnesses, computer analysis of legal disputes, and

computerized teaching.

You may think that my imagination has run wild. That is not so, although one could easily be excused for such thought. I stated earlier that we are on the threshold of vast and rapid changes, and it is surprising how few people seem to be aware of it. Most businessmen and trade union leaders are oblivious of the pending changes, and blithely act as if there is nothing new on the horizon.

In Christian circles there is no greater awareness of the changes and their implications. And yet, if ever there was a need for discerning the spirits it is now.

I feel compelled to warn against three dangers: They are:

- 1) The idea that computers are dumb and therefore pose no danger.
- 2) The thought that computers are evil, hence must be opposed at every inch of the way.

3) The belief that computers with their superior intelligence will lead us into a glorious future in which human suffering shall be abolished. The confident predictions of some leading scientists in the field indicate an almost eschatological rapture about the computer age to come.

### Are computers dumb?

As to the first two points, I will be rather brief. Are computers dumb? They were, perhaps they still are, but they won't be in the future. Maybe you've heard the story of the computer that was asked which of two watches was best; the one that always ran a few minutes fast or the one that did not run at all. According to the computer the second was preferable for it showed the correct time twice every 24 hours, whereas the first one was always wrong.

Amusing and to the point as this story may be, we would grossly underestimate the potential ability of the computer if this example of stupidity leads us to believe that it gives the final verdict on the computer. For the computers of the future will not make those mistakes.

We already have computers that defeat 99 per cent of the world's chess



players, and the unbeatable chessplaying computer is just around the corner. Computers with truly colossal amounts of information stored in their "brains," amounts that dazzle the mind, are already here. Furthermore, the Ultra-intelligent Machine (U.I.M.) will probably arrive on the scene of our civilization before this millennium draws to a close 19 years from now. The U.I.M. will be a computer that programs and corrects itself.

### Are computers evil?

The second danger lies in the attitude that computers are evil per se, and therefore must be opposed come what may. Christians who argue that way may be excused to some extent for there is a dark and evil side to our technological development. Yet, curiously, such people fall into the same trap as those who herald the advent of the U.I.M. as the coming of the messiah. For neither good nor evil are man-made products; good and evil are opposing spirits that battle for the allegiance of men's hearts. That's why the discerning of spirits is such an exceedingly important part of the

their jobs and occupations more often than ever before at a time when the reprogrammable computer is making its debut.

Along a slightly different line of thought, consider the difference between "repairing" (which is done to a machine), and "debugging" (which is done to a computer). The two words imply a totally different concept and each manifests itself in society in a unique and surprisingly deep manner.

Repairing has negative connotations. It implies a machine is not working, that it needs a new part to replace one worn out through use or neglect. It has a final ring, and people can't engage in a repair job without thinking about whether the repair is even worthwhile, whether it wouldn't be better to just scrap the machine and get a new one.

Machines are easily classified as good or bad and when they're lemons from the start no more effort is usually "wasted" on them. Bad machines are relegated to the scrap heap like so

much junk. Usually they're so specialized that not even the power unit can be reused.

Debugging, on the other hand, does not imply failure or a non-functioning machine, even though a computer that needs debugging is no more able to do its job than a machine which requires repair. The difference is that for a computer, debugging is an intrinsic step in the development of the hardware and the software.

No computer, or its program, has ever worked perfectly on the first run. There are always a few bugs somewhere but nobody worries about them.

The first run of a program is not designed to show how wonderful everything is but rather to demonstrate what still needs to be done. As a result those who work with computers develop an entirely different relationship with the concepts of success and failure.

Success goes to those who are skilled debuggers, those who identify problems for the purpose of improve-

ment. Failure, conversely, has nothing at all to do with not succeeding on the first try. Failure becomes the realm only of quitters, of those who weren't able to mobilize their resources, and their patience, for a solution-oriented strategy.

In education, testing is not part of the learning, but the final step. One shot. Pass, fail. In politics, the public is rarely generous enough to permit a new program to be debugged into effectiveness.

In the media, a new piece of technology, no matter how impressive or sophisticated, is quickly labelled as "problem-plagued" if it requires any developmental improvement at all (ie. — the F-16 fighter, Telidon, or even the space shuttle). How might these institutions change if the idea of debugging were wholeheartedly implemented?

One can only guess, but I have a feeling we'll soon see because the computer, and the resulting "com-

puter-consciousness," is steadily creeping into society.

Take the computer game, for instance. It's fast making inroads into the mass consumer market and a whole generation of new attitudes toward machines is being formed. Children growing up with these toys will associate computers with play, learning and interaction.

The scientists, engineers and artists who have already begun to use computer-backed video displays for modelling design concepts will also view the old "idiot box" in a new way.

For them, too, the words interaction and debugging will acquire a personal meaning that may make it difficult for them to understand why anyone ever had to think in terms of "user friendly" computers.

*Werner Bartsch is a Toronto freelance writer.*



*The Mighty Micro: The Impact of the Micro-Chip Revolution* by Dr. Christopher Evans, a noted British psychologist and computer scientist who died of cancer in 1979 a few months after his book appeared. (I would urge you to read it as well as *The Microelectronic Revolution*, a collection of essays edited by Tom Forester).

Evans writes that the speed with which pocket calculators have swept through our Western school systems is an indication of the shape of things to come. "Their intrusion into the school room ... and their huge sales are related more to their appeal as gimmicks than to their general usefulness. But," says Evans, "the second wave of highly advanced super-minaturized technology will be directly geared to the educational process ... It will also ... lead to major changes and advances in the teaching process itself. This will be based on the development of portable, personal teaching computers, devices no bigger than the average pocket calculator of the late 70s and selling at about the same price."

Evans describes the already existing prototype of such a teaching computer, named MINNIE, a device no larger than a calculator which, when you switch it on, introduces itself to the user with the words: "Hello, my name is Minnie. I can act as a French-English dictionary, or I can test you on your knowledge of French. Which would you like, the dictionary or the test?" MINNIE has a relatively small vocabulary of only a few hundred words.

But already chips containing thousands of words have been manufactured and much bigger memories are on the drawing boards. Says Evans: "By the mid-80s complete book dictionaries will easily be packed into MINNIE-type devices, and by the end of the decade the chips of these tiny computers could contain not just one but several common languages."

Let us beware of shrugging computerized teaching methods off as another unrealistic, temporary fad, much like the teaching machines of the early 60s. These teaching machines

were electro-mechanical gadgets combining the speed of electricity with the slowness of machinery. The computer is vastly different.

Evans wrote his book three years ago and already refers to CAL (Computer Assisted Learning) as one of the upcoming things in the realm of education. *The Globe and Mail* of October 12, 1981 confirms some of his predictions and states that in Canada alone CAL will become a five billion dollar market before 1990.

Many leading scientists in the Electronic Revolution are convinced they are creating artificial intelligence. The Ultra-Intelligent Machine, a computer far superior to human intelligence, is on the way. You will be able to converse with it about any subject and, so goes the argument, you will not know you are talking to a machine rather than to a fellow human being. (This U.I.M. will successfully pass the so-called Turing test).

The microprocessors that constitute the "brain" of the U.I.M. will contain such unimaginable amounts of information that it will be futile to argue with it. Its knowledge will be far superior to ours.

Here we see the ultimate bankruptcy of humanism that started out with the premise of an autonomous man, the master of his own destiny and creator of his own environment, but who is now grovelling as a slave before his own creation worshipping the idol he himself made. The words of Isaiah 44 are strikingly relevant in this connection.

The motto of the U.I.M. society will be "The computer knows best." In that kind of society we need not try to convince the court or the labour relations board of the rightness of our cause. For the computer will unerringly give the "correct" answer.

Evans suggests that the computer will determine the futility (or utility) of nuclear war; the decision-making will be taken out of the hands of wily politicians or "inspired" generals, and given to an oracular device that will always speak *ex cathedra* with infallible certitude.

For the computer will be perceived

(what it is already designed to be) as a superhuman being. This is how Evans put it: "... there also remains the real chance that computers will be seen as deities, and if they evolve into Ultra-Intelligent Machines there may even be an element of truth in the belief." Here Evans reveals most clearly his own religious belief in technology, a technology that will lead us into the promised land where there will be no more wailing and grinding of teeth.

#### Who Is Man?

Let us not dissipate our energies and misdirect our efforts by denying the U.I.M.'s astonishing capabilities to store and disseminate information. For the issue is not one of information or intelligence. The issue is the age-old question "What about Man, who is he?"

Evans speaks of the computer as an electronic system and of man as a biological system. The terminology speaks volumes. Both are considered systems. A computer depends on electronic programming (software) and will soon program itself. Man, too, depends on programming; his software is centuries of civilization and years of education.

You see, here the question "Who is Man?" attains new and tremendous significance. If it is true that man is but a chance appearance on the evolutionary horizon (as has been taught for many years in our secular schools and universities), if he is nothing but a biological system, then Evans and so many others are right by claiming that we will very soon create beings in our own image. For in that view — and here lies the crux of the matter:

- the brain is but a data storage and retrieval system,
- obtaining wisdom is gaining information,
- getting understanding is gathering statistics,
- growing in knowledge is collecting know-how,
- rendering judgment is being clever,

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#### Christian Life.

If we consider the computer as evil itself, we essentially make the same mistake as those who thought and think that sin resides in alcohol, tobacco, multinational corporations, or trade unions. Such externalization of sin may seem to make life easier and simpler, but it will lead us astray and will ultimately make us victims of the evil powers we so ardently seek to combat.

Computers are not evil in themselves; in fact there is ample reason to believe that they will greatly enrich life and serve mankind well. At the same time there is equally good reason to fear that the computer will be used to even further degrade and debase life and society.

Here we come to that third danger, namely that we embrace the computer as the technology that will heal all our diseases and redeem our life from destruction.

Let us consider what the effects of the Electronic Revolution will be for the area of education and for the teaching profession. Much of my information I obtained from the book

## Christians in an age of computers

# The computer and business: No need for fear

Dick Kranendonk  
Business

Since the computer is for large business, it is not for me, right? Wrong.

Until recently computers were very costly and were only accessible — on a cost benefit basis — to corporations having a significant number of business transactions. On the whole, a one man business could not justify the purchase and use of a computer.

However, in recent years, to be specific, in the last two years, this has changed. Technology has been developed which puts computers within reach of the small businessman. Not only is it within his reach, but every small business should now evaluate whether the use of a computer will benefit it in its day to day business.

There is no simple answer to the question as to when a computer can be justified for any business. However, there are a number of factors that one should take into consideration.

First of all, a computer is not some kind of magical machine which will solve all one's problems. A computer can be a useful tool to help the small businessman stay on top of the information he requires to run his business properly. But the computer will not run the business.

Another factor to consider is that a computer is basically very simple to operate. It requires no special education. Someone working with the purchaser of a computer for one or two days will be able to train anyone to use it. Quite often you hear about computer programming and how complicated this can get. These are problems that are not faced by the small businessman. The small businessman will purchase his equipment and the software (the programs) with his equipment. Therefore, no special knowledge of programming is required.

Most people do not realize it, but nearly everyone already uses computers. Most adding machines, calculators and even many watches are computers. It is true these instruments are not as flexible as a computer actually is, but the technology is basically the same. If one is able to operate the modern office calculator, typewriter or adding machine, then one is also able to operate a computer.

Most businesses should consider the use of a computer for a number of



specific areas. These are, for accounts receivable, for inventory control, for their general ledger and for word processing.

Accounts receivable are the most important pieces of information which both the small and large business should have constantly available. Are clients delinquent, how much do they owe, how long have they owed money — that is all information everyone should be able to have immediately. With the availability of that information, a business will be able to reduce accounts receivable and, therefore, nine times out of ten, reduce bank loans.

Inventory control is another major consideration for every business that has inventory. By the availability of proper information and control of inventory, a business will likely be able to reduce the amount of money tied up in inventory. Again, this knowledge will help to reduce bank loans.

### Immediacy

A general ledger accounting system will help even the smallest business do its own accounting and its own financial statements. The instant availability of a statement of income and disbursements and a balance sheet will help the businessman stay on top of changes and trends within his own business.

Businesses without the use of a computer, especially small businesses, usually only have one complete financial statement a year. If certain

problem trends appear, most businesses will not have a clear picture of where these problems are until it is too late to act. With the use of a computer, corrective action can be taken when it is needed and not when it is too late.

### Word processing

Another major consideration is word processing which is available for all small computers today. By using a word processing package with your computer, even the worst typist is able to produce a professional and error-free letter. This is not to suggest that a business should use the word processing package for only one or two letters a year, but most businesses find it necessary to communicate with customers, suppliers and financial institutions from time to time. The more professional reports and letters appear, the more attention will be paid to them. First impressions are still important.

What about the cost of computers? A computer today can be purchased for between \$5,000 and \$10,000 depending on the sophistication required. If you require a computer for just basic accounting, accounts receivable and inventory control, then the \$5,000 should be all that you need for your computer budget. However, if you want to include word processing and report writing with typewriter quality letters, then you would be spending in the neighbourhood of \$10,000.

The uses described so far are primarily for the small business. In larger businesses, one would require

invoicing, cheque writing, and other types of services and reporting. These require special programming to suit the peculiar need of each business.

### Big business

When these programs are added, more sophisticated and expensive equipment is desirable. The cost for such sophisticated equipment can range from \$10,000 to \$25,000 for a business not doing more than \$1,000,000 worth of business a year and not having more than 1,500 clients or customers. The small micro-computer can handle all functions mentioned so far, but there is a point where the speed of the computer becomes too slow.

After you have acquired the basic high speed micro-computer, you may later wish to add other terminals and printers. Most systems on the market today allow for such expansion when needed. The only thing that goes up is the price. But it is safe to say that the majority of businessmen reading Calvinist Contact will never have to spend more than \$50,000 for a computer system and programming to handle all their needs.

A final word of caution. There are some notions with some businessmen which are dangerous for the health of the business. One of these notions is that a computer will immediately save the business thousands of dollars in labour costs. It is true that the computer can save labour costs, especially in the area of inventory control, but on the whole, the computer can only be justified on the basis of faster, more accurate reports and information. This is especially true for the first year.

Another dangerous notion is that a computer can be purchased and take over all accounting and inventory, etc. functions immediately.

This is a drastic mistake, and usually leads to frustration and disillusionment with the computer. It should be clearly understood that it takes from six months to a year to get all your records transferred to the computer. In the meantime, the computer should run parallel with the manual record keeping. In other words, there is no labour saving for a long time after the computer is acquired.

*Mr. Kranendonk is business affairs director of Redeemer College*

## Teaching

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— administering justice is an exercise in logic.

But, of course, in that framework of thinking one can hardly speak any longer of nurturing a child in wisdom and righteousness, for such concepts belong to a superstitious past. Nor can we convince a court or tribunal of the rightness of our cause for there is no longer a right and a wrong side to a dispute.

Computers, including the U.I.M. of the future, know nothing of right and wrong, good and evil, for such concepts are derived from God's norms, not calculated by binary digits.

Computers do not love or hate, they have no sense of justice or injustice, responsibility, stewardship, beauty, ugliness. They know no anger or joy, no indignation or happiness, gentle-

ness or mercy. They do not suffer from greed or envy but neither do they enjoy contentment and shalom. They have neither consciousness nor a conscience. They have no sense of anything, only sensors.

It is true that computer-controlled robots that are rapidly taking over our production process, do not go on strike. That's because they have no sense of social justice or injustice. Indeed, they need no lunchbreak or sleep because they never get tired, but neither do they start their "work" with fresh energy and enthusiasm.

The ancient words of Psalm 135 are taking on a new and frightful significance: "The gods of the nations are idols of silver and gold (chips and screens) made by the hands of men.

"They have mouths that cannot

speak (love) and eyes that cannot see (injustice)."

"They have ears that cannot hear (the cry of the oppressed) and there is no breath in their nostrils."

And here comes the most dreadful indictment: "Their makers grow like them and so do all who trust in them."

When the machine is elevated to the status of a superhuman being or a deity, that very moment man descends to the level of the machine. Machines are our idols and we become like them, without love, mercy, justice, responsibility.

We can also put it this way: The loss of God and of his law for life inexorably leads to the death of man.

The real challenge in the age of the computer, is not to exchange information or to disseminate knowledge, but

in doing so to impart biblical wisdom, the beginning of which is the fear of the Lord of heaven and earth. In a society where people know nothing about everything and everything about nothing, the greatest need is for men and women, boys and girls who are aware of the their creatureliness, of the fact that they are imagers of the Lord who created them and rescued them from the domain of darkness to live as bearers of the Light that was kindled on Calvary.

In a nihilistic society that, despite an abundance of smart machines, dies of its own ignorance and folly, we desperately need people who know of God's laws and ordinances without which we become desperadoes and outlaws in the true sense of those words.

# Dutch

## Persoverzicht

• Wie een kuil graaft voor een ander ....! Jopie had een link plannetje bedacht. Op vrijdagmiddag was zijn hele fractie present, terwijl de Liberalen, zoals gebruikelijk is voor alle kamerleden, op weg waren naar moeder-vrouw. Samen met de N.D.P. zou er dan even een motie van wantrouwen voorgesteld worden, en Trudeau zou padoes het loodje moeten leggen. Helaas voor Jopie hadden de Liberalen er lucht van gekregen en tot overmaat van ramp wilden de rooswater-socialisten liever over de graanvervoertarif en zwetsen, en zo viel het hele plan in duigen. Toch leuk geprobeerd, hoor.

• Dat de oppositie echter politiek voordeel probeerde te halen met heftige kritiek op de regering in zake het vergaan van een zee-boring installatie waarbij 84 mensen het leven verloren vond ik minder mool. Dat was nou bepaald niet hoogstaand.

• Jopie's positie werd al meer wankelbaar doordat in zijn fractie maar eventjes vier van zijn tegenstanders tot belangrijke posten werden verkozen. Daarbij kwam dan nog dat in Alberta in een tussentijdse verkiezing de stemmers zowel Trudeau als Clark negeerden en iemand kozen die voor onafhankelijkheid van de Westerse provincies is. Dat Levesque dat liedje zingt weten we natuurlijk wel, maar dat dezelfde stemming zo nadrukkelijk tot uitdrukking kwam in het Westen deed ons allemaal een beetje zeer. Levesque legde het er van de week nog eens even dik op: „als de P.Q. In de volgende verkiezing de meerderheid haalt gaat Quebec zich onafhankelijk

verklaaren." Jammer genoeg moest hij in diezelfde week naar Ottawa om z'n hand op te houden voor wat geld want de lamp in Quebec hing aardig schuin. Dat haalde natuurlijk wel wat wind uit zijn heldhaftige onafhankelijkheid's zelen.

• Trudeau begint meer en meer te spreken over loon-kontrole vooral voor rijksambtenaren. De vakbonden beginnen alvast maar van leer te trekken. In Toronto, waar Trudeau aan een vergadering van zakenlui hetzelfde voorstel deed maar dan voor mensen die meer dan \$50,000,- per jaar maken, werd hij met meer bereidwilligheid begroet. Geen wonder!

• En onze grondwet, compleet met amendementen, zielde met hoegenaamd geen tegenstand voor de tweede keer door het Engelse parlement. Nog een keer en bingo: het zit in de zak en we zijn voor het eerst zelfstandig.

• De Europese Economische Gemeenschap schreewt net zoals iedereen hier, moord en brand over de hoge rente in Amerika. Het Europese parlement is bezig met het ontwerpen van tegenmaatregelen. Ik betwijfel of het zal lukken. Beleggers hebben nu eenmaal de eigenaardige gewoonte om hun geld te investeren waar de grootste winst te behalen is.

• De Russen doen aanzoeken in Peking ten einde tot wat meer vriendschappelijke verbindingen te komen. Dat zal wel iets te maken hebben met de huidige politieke onrust in China. In Moskou denken ze natuurlijk: „je moet het ijzer smeden als het

heet is."

• Washington liet geruststellende geluiden horen voor Israel, en in Bonn maakte de West-Duitse regering althans een gebaar van solidariteit met NAVO door de Russen lichtelijk op de vingers te tikken inzake de situatie in Polen. We moeten veel bidden voor de kerk in dat land, want reken maar dat het daar niet makkelijk is om Christen te zijn en te blijven, en we zijn per slot van rekening toch broders en zuster van onze Roomse geloofsgenoten daar. Er wordt gevreesd dat de militaire regering het de priesters moeilijk gaat maken.

• Nog even ten besluite een citaat uit de Telegraaf. Maandag wasdag, woensdag gehaktdag, zaterdag protestdag. Op zaterdag gaat half Nederland verontwaardigd de straat op, of de vergaderzaal in. Vroeger was dat anders. Op zaterdag deed je boodschappen, je tuinierde, je ging fietsen. Maar nu ga je de straat op om te protesteren met fakkels of borden. Kinderen en boterhammen mee. Het kost vrijwel niets, het is lekker saamhorig en je komt op de televisie. Zwaai even naar oma. Doeeg! Afgelopen zaterdag voor u genoteerd protesten in Nederland tegen: de diktatuur in Polen, tegen de Amerikaanse Polen-show, tegen de nieuwe ziekengeldregeling, tegen de voorgenomen motorrijwielenbelasting, tegen de militarisering van Drenthe, tegen de aanleg van een nieuwe startbaan in Frankfort, enz. Je wordt er moe van!

Carl D. Tuyl



### J. VanHarmelen

#### De Joodse Sabbat IV Viering in de Synagoge

De zaterdagmorgendienst in de synagoge die ik bezocht, begon om negen uur. Mannen, vrouwen en kinderen waren precies op tijd gekomen om de sabbat te vieren. De morgendienst herhaalt veel dat vrijdagavond gezegd en gezongen werd. Toen ik aan de Rabbi vroeg waarom het eerste deel een herhaling leek van vrijdagavond (omdat de zelfde gedrukte liturgie gebruikt werd) antwoordde hij dat nu alle gemeenteleden de gelegenheid ontvingen om „de sabbat te ontvangen."

Als u de gemeente ziet valt het op dat alle mannelijke leden een hoofdbedekking dragen (skulcap), en enkele vrouwen ook. Dat zijn de vrouwen die thuis de sabbatlichten hebben aangestoken. Mannen en vrouwen hebben een lange gebedssjaal met franjes eraan, om de schouders hangen.

Het belangrijkste gedeelte van de liturgie in deze dienst is het lezen van de Wet. U moet weten dat een prachtig exemplaar van de Pentateuch, de vijf boeken van Mozes, de Thora genoemd, op een rol perkament geschreven in de synagoge wordt bewaard op een plaats die de Ark wordt genoemd, omdat eenmaal de twee tafelen van de Wet in de Ark des Verbonds werden bewaard.

Een van de gemeenteleden is verwaardigd om de Wetsrol uit de Ark te nemen. Hij opent de voorhang, neemt de Wetsrol die achter de voorhang staat uit de Ark en legt hem op de

rechterarm van de Rabbi. De gemeente staat tijdens deze plechtigheid en zingt een lofgezang: Als de Ark optrok, zei Mozes: Sta op Here, opdat uw vijanden verstrooid worden en uw haters van uw aangezicht wegvluchten. Want uit Zion zal de Wet uitgaan en des Heren Woord uit Jeruzalem. Geprezen zij Hij die de Thora aan Zijn volk Israel gegeven heeft in Zijn heiligeheid.

De Rabbi houdt de Wetsrol op zijn rechterarm en roept de gemeente toe: Verheerlijkt de Here met mij, laat ons samen Zijn Naam verhogen. De gemeente zingt dan een loflied op de Here, de God van Israel. De Rabbi loopt dan met de Wetsrol, nog gehuld in een mantel, door de saamgekomen gemeente. De gemeenteleden trachten de Thora te kussen. Zij doen dat door de Thora met hun hand, die gehuld is in de gebedssjaal, aan te raken. En dan brengen ze dat gedeelte van de gebedssjaal dat de Thora heeft aangebracht naar hun mond en kussen de sjaal. Er zijn echter ook gemeenteleden, vooral kinderen, die met hun vinger de Wetsrol aanraken.

Na deze rondgang door de gemeente wordt de Wetsrol, van de mantel ontdaan, neergelegd op een grote tafel die op het podium staat. Enkele gemeenteleden zijn verwaardigd om de rol neer te leggen en open te rollen.

De Wet wordt cursorisch gelezen, en deze morgen waren aan de beurt de hoofdstukken 49 en 50 uit Genesis,

waarin de sterfbedden van Jacob en Jozef worden beschreven. Na de Wet, de Thora, leest men uit de Profeten, dat is de rest van het (Oude) Testament en het gedeelte dat gelezen wordt noemt men Haftara, en voor deze zaterdagmorgen was 1 Koningen 2:1-12 aan de beurt, waarin het sterfbed van David wordt beschreven.

Dat lezen van de Wet en de Profeten is een hele ceremonie. De Wet is verdeeld in 54 sidra's, de hele Wet,

Messiaanse Jesaja 53."

De Wet wordt steeds gelezen uit de Wetsrol die in de Ark bewaard wordt, maar de Profeten worden gelezen uit een gewoon gedrukt boek, waarin de Vijf boeken van Mozes, gedeelten van de Profeten, in het Hebreeuwse gedrukt zijn, met een Engelse vertaling, en ook nog een vrij uitgebreide Engelse verklaring. Ieder gemeentelid is voorzien van dit boek en van een Gebedenboek voor de Sabbat en de Feesten.



Moderne synagogedienst in Jeruzalem (Jerusalem, The Christian Herald Photoguide, Dave Foster, Christian Herald Books/G.R. Welch, 1980; \$15.55.)

niet wordt overgeslagen. Elke zaterdag wordt uit de Vijf Boeken van Mozes gelezen. Uit de Profeten heeft men 53 gedeelten gekozen om in de synagoge na de Wet te worden gelezen. Dus na de Vijf Boeken van Mozes lezen de Joden lang niet de gehele rest van het Oude Testament in de synagoge. Van Nes maakt daarbij de opmerking dat hoogstbelangrijke gedeelten uit Profeten nooit in de synagoge worden gelezen, en hij geeft als voorbeeld „het machtige, aangrijpende, geheel

Het lezen van de Schrift (Thora en gedeelten uit de Profeten) vindt steeds plaats in de Hebreeuwse taal. Onderwijs in de Hebreeuwse taal heeft dan ook wekelijks plaats. Een jongen van dertien jaar die in deze dienst zijn status, zoon der wet, vierde, werd geroepen om uit de Schrift te lezen, en werd daarna geprezen om zijn vorderingen in het lezen van Gods Woord in de oorspronkelijke taal waarin God Zijn Wet aan Israel had gegeven.

# Dutch

## Uit Nederland



zouden bij verkiezingen op dit ogenblik, afzakken naar een niveau van 25 tot 30 zetels. De PvdA maakt samen met CDA en D'68 deel uit van het huidige kabinet. Deze twee partijen zouden geen verlies hoeven incasseren.

□ Het Amerikaanse leger wil in de tweede helft van deze maand een nieuwe proef nemen met het vervoer van munitie per trein door Nederland. Bij het Ministerie van Defensie in Den Haag is daarvoor een verzoek ingediend. De munitie wordt per schip vanuit Amerika aangevoerd naar de Eemshaven in Noord Groningen en gaat vandaar per trein via Oost-Nederland naar Amerikaanse legerbases in West-Duitsland.

Medio januari is er al een serie van dergelijke transporten geweest, waartegen protestacties werden gevoerd door antimilitaristische actiegroepen. De Nederlandse regering

heeft daarvan gezegd dat die niet kunnen en niet mogen worden getolereerd.

Het op non-actief gestelde Poolse vakverbond Solidariteit heeft in Amsterdam een informatiekantoor geopend. Het wordt bemand door in Nederland verblijvende leden en bestuursleden van dat vakverbond. Via het kantoor, dat beschikbaar is gesteld door de Bond Druk en Papier van de Federatie Nederlandse Vakbeweging, zal onder meer informatie worden gegeven over de situatie in Polen.

□ In april wordt een zilveren munt van vijftig gulden uitgegeven ter gelegenheid van twee honderdjaar diplomatische betrekkingen tussen Nederland en de Verenigde Staten. Op de voorkant staat de beeldenaar van Koningin Beatrix, op de achterkant de koppen van de Nederlandse Leeuw en de Amerikaans ade-

laar. Op de rand de inscriptie God zij met ons. Dit jaar worden er nog maar 250 duizend geslagen, omdat de Rijksmunt ook bezig is met de uitgave van de gewone nieuwe munten.

De vijftig gulden munt wordt uitgebracht in zulk een kwaliteit dat zij meer voor de verzamelaar is bestemd dan voor de alledaagse circulatie. De prijs van de munt zal dan ook circa 70 gulden bedragen.

□ De ziekenfondsverzeker-  
ing staat er financieel zo  
zorgwekkend voor, dat aan  
premieverhogingen nauwe-  
lijks meer te ontkomen is. Dat  
zegt voorzitter van de zieken-  
fondsraad Berends. Vijf jaar  
geleden had de verplichte  
verzekering nog een vermogen  
van 12 honderd miljoen  
gulden, thans een tekort van  
700 miljoen. Als gevolg hier-  
van zal er moeten worden  
geleend en de rentekosten die  
dat met zich meebrengt, zul-

len ergens vandaan moeten komen.

□ In Nijverdal kan via de kabeltelevisie Moskou één via de Russische satelliet Gorizont worden ontvangen. 38 procent van de aangeslotenen kijkt gereeld naar dit programma. Kunstrichtingen worden bijzonder gewaardeerd. Evenals de sportuitzendingen, die in het algemeen beter worden gevonden dan de Nederlandse. Dit blijkt uit een steekproef van de afdeling kijk- en luisteronderzoek van de NOS.

□ Na een aantal prijs-ver-  
lagingen is de benzineprijs  
met ingang van februari met  
nul komma acht cent per liter  
omhoog gegaan. Het is een  
overheidsheffing ten bate van  
de milieu bescherming en van  
de voorraden voor crisistijd-  
en. Een liter superbenzine kost nu 1 gulden 69 komma 6, een liter normaal 1.64.

□ Radio Nederland — Als er op dit moment in Nederland verkiezingen zouden worden gehouden, zou de Partij van de Arbeid op z'n minst 14 zetels verliezen. Dit is gebleken uit een steekproef die werd uitgevoerd in opdracht van de VARA-radio. De socialisten hebben nu in de Tweede Kamer 44 zetels van de 150 en

## Om erger te voorkomen

door: L. Praamsma

Waarheid en eenheid — De bovenstaande woorden komen voor in het boek 'Christenen in hedendaags Rusland', van de hand van de Russisch Orthodoxe schrijver N. Struve. Met grote kennis van zaken beschrijft deze Russische uitgewekene de gang van zaken in zijn kerk sinds de revolutie van 1917. Hij beschrijft de zwakke pogingen van patriarch Tikhon om nog enige vrijheid van handelen te bewaren en voegt er aan toe dat diens opvolgers (sinds 1925) aan alle eisen van de sovjet-overheid toegaven, 'om erger te voorkomen'.

### Om erger te voorkomen — wat hebben ze bereikt?

De kerk in Rusland is in onze eeuw gruwelijk vervolgd geweest en deze vervolging gaat nog steeds voort. Tal van kerkgebouwen zijn verwoest of voor andere doeleinden in gebruik genomen. Kinderen en jonge mensen beneden 18 jaar mogen geen godsdienstonderwijs ontvangen. Diezelfde kinderen en jonge mensen worden gedrild in het staatsatheïsme. De kerk wordt gedwongen te collaboreren. Overal ter wereld wordt ze ingezet in het offensief van de koude oorlog; overal moet ze het rode vredesvaandel zwaaien. De vraag dringt zich op:

### had het erger gekund?

Om erger te voorkomen.

Ook in het Westen van de wereld wordt deze gedragslijn door velen gevolgd. De leus 'leiever rood dan dood' vond ingang. Zover mogelijk naar links uitwijken; zoveel mogelijk aan de communistische pressie toegeven; terwijl van die zijde de bewapening op volle toeren draait, dient van deze zijde de ontwapening met hand en tand, met demonstraties en agitatie, te worden bevorderd.

Er gaat toch niets boven een vreedzaam samenleven?

Laten we dan even niet kijken in de richting van Afghanistan, Polen, Tsjechoslowakije en gaan u maar door. Neen, ontwapening in de eerste plaats. Om erger te voorkomen.

Deze mentaliteit, die we ook wel die van de altijd-terugtrekkende-beweging kunnen noemen, wordt wel zeer gevraagd als ze het kerkelijk handelen en samenleven gaat beheersen.

Geen duidelijk ja of neen; geen standpunt dat een ander standpunt zou kunnen sluiten; geen opening en sluiting van het koninkrijk der hemelen; neen, een altijd doorgaande dialoog, om erger te voorkomen.

Niemand minder dan Calvijn is door deze houding in de 16e eeuw uit Genève verdreven. De leiders van die stad wilden met alle plezier een belijdenis van hem ontvangen; ze wilden ook die belijdenis wel aan de burgers, die tevens kerkleden waren, voorschrijven. Maar die belijdenis ook handhaven... daar was geen sprake van. Toen Calvijn in die omstandigheden het avondmaal niet wilde bedien-

en, werd hij, om erger te voorkomen, uit de stad verbannen. Men wilde dat strikte niet, daar kwam alleen maar onenigheid van.

Van deze mentaliteit zijn meerdere historische voorbeelden te geven. Ik beperk me tot de jongste tijd en tot de Gereformeerde Kerken in Nederland.

In de eerste helft van onze eeuw was het *Schriftstandpunt* van deze kerken duidelijk, voor geen tweederlei uitleg vatbaar. Het was trouwens in eenvoudige termen uiteengezet in de belijdenis en met zijn catechismus verklaarde een gereformeerde mens alles te geloven wat God in Zijn Woord geopenbaard heeft.

Maar er werden in de 50-er jaren vragen gesteld naar de ouderdom van de aarde en van het mensdom; konden de eerste drie hoofdstukken van de bijbel nog wel als betrouwbare berichtgeving worden beschouwd? Daarna werden er vragen gesteld naar de geschiedkundige werkelijkheid van het meegedeelde in de volgende hoofdstukken tot en met Genesis 11. Het ging toch niet aan om te geloven dat er eens een wereldbedekkende zondvloed was geweest.

Daarna werden vragen gesteld over alle hoofdstukken van de bijbel, van Genesis tot Openbaring. Was het niet alles mensenwerk, aan de volledige historische kritiek onderhevig die op alle historische mededelingen dient te worden toegepast, natuurlijk met alle eerlijkheden voor de parel, die in deze door weer en wind aangetaste schelp lag opgesloten?

Deze situatie kwam tot een zekere afronding, toen op de synode van Amsterdam in

1970 het gevoelen van prof. Kuitert werd besproken, die de historiciteit van Adam en Eva ontkend had. Dit was in kennelijke strijd met Zondag 3 van de Heidelbergse Catechismus en dit sprak deze synode dan ook duidelijk uit. Maar dan volgden de woorden in de Acta: 'dat intussen gebleken is, dat prof. Kuitert ook op de synode niet alleen staat', en 'dat zij daarom van oordeel is, dat de eenheid van het geloof niet op zodanige wijze in het geding moet worden geacht, dat daarover thans beslissingen moeten worden genomen'.

De synode kon het niet ontkennen: de geloofsgelijksheid van de kerk sprak duidelijke taal. Ze kon het evenmin ontkennen: ook prof. Kuitert sprak duidelijke taal. En die taal betekende niet anders dan een conflict. Maar de synode wilde dat conflict niet en liet beide gevoelens naast elkaar voortleven om erger te voorkomen. Het gevolg was een zo ondoorzichtige situatie, dat soms zelfs van een spraakverwarring moet worden gesproken.

Op de laatste samenkomst van de Gereformeerde Oecumenische Synode te Nîmes in Frankrijk werden de Nederlandse Gereformeerden door hun zusterkerken bekritiseerd wegens hun standpunt ten aanzien van homoseksueel gedrag. Een merkwaardige woordenstrijd ontstond over de vraag, of het Nederlandse woordje 'beleving' wel goed vertaald was door het Engelse 'experience'.

Maar prof. Plomp, de Kamper man van het kerkrecht toonde dat hij een fijne neus had door eerlijk te verklaren: 'Vervolg op pag. 17'

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# Dutch

## Om erger te voorkomen

Vervolg van pag. 16  
het hele meningsverschil draait niet om de vertaling van een woordje, maar zit vast op een verschillende *Schriftbeschouwing*. In de Gereformeerde Kerken in Nederland laat men de Schrift op een andere wijze spreken ten aanzien van de homoseksualiteit dan in de Gereformeerde Kerken in andere delen van de wereld het geval is.

Let wel: men *laat* die spreken. Men durft ook wel met haar als 'tijdgebonden' van mening te verschillen. Die Schrift spreekt zeer duidelijk over de *zonde* van het homoseksueel gedrag. Vele Gereformeerde mensen in Nederland kijken u echter verwijtend aan, als u iets dergelijks durft te zeggen.

Ik noem nog een ander punt, dat zo zeer met het hart

van het geloof te maken heeft, dat, indien het aangetast wordt, de christen zijn enige troost in leven en sterven verliest. Ik bedoel dat van de verzoening met God door het bloed des kruises.

Dit is centraal; dit is essentieel; dit is onaantastbaar. En toch is deze waarheid in de Gereformeerde Kerken in Nederland aangetast door een dienaar des Woords die van

een 'verzoend zijn met God', een 'zich verzoenen met de medemens' maakte. Ik doel op dr. Wiersinga, wiens leer weliswaar door de synode als dwaalleer is bestempeld, maar niettemin voort is gegaan op zijn gevaarlijke dwaalweg en daar anderen op voorgaat, omdat hij nog steeds onbelemmerd zijn ambt in deze kerken bekleedt.

Men wil erger voorkomen.

Geen scheur; geen schisma; geen afscheiding.

Dan maar liever en zak vol dwalingen en een pak vol eigenlijk ideeën en met die zak en dat pak al maar door voortgezeuld. Dat is erg; dat is eigenlijk zo erg als het maar kan. Het ligt voor de hand dat dit ook zo gezien wordt.

Toen de Wereldraad van Kerken haar medemenselijkheid zo ver uitbreidde dat guerilla-terroristen van haar financiële steun ontvingen werd dat gezien door het Leger des Heils. En dat zeer barmhartige Leger des Heils verklaarde niet langer lid van zo'n organisatie te kunnen zijn.

Toen de Gereformeerde Kerken hun medemenselijkheid zo ver uitstrekten dat praktiserende homofiele ambtsdragers konden worden, werd dat ook gezien. En op de synode van de Christian Reformed Church van 1981 was het voorstel van een classis (Grand Rapids South) ter tafel om de Gereformeerde Kerken in Nederland niet langer als zusterkerk te erkennen.

Dat voorstel is niet aanvaard; in de grond van de zaak kon de meerderheid van de synodeleden dit niet over hun hart verkrijgen. En dat is dan ook aan de Nederlandse pers doorgegeven; dat dit voorstel verworpen is.

Maar wat de meeste mensen in Nederland niet weten is, dat de Synode van de Christian Reformed Church nog iets meer besloot, nl. het volgende:

De synode dringt er opnieuw bij de Gereformeerde Kerken op aan om, in het licht van wat wij beschouwen als het uitdrukkelijk Schriftgetuigenis, haar uiterst bewijsbare en betrouwenswaardige uitspraak inzake de pastorale behandeling van mensen van homoseksuele aanleg of beleving terug te nemen.

De synode deelt aan de kerken de beslissing van de synode van Delft inzake het tolereren van homoseksuele praktijken van leden en ambtsdragers in de Gereformeerde Kerken in Nederland mee, en dringt er bij onze kerkeraden op aan de wacht te houden bij de tafel des Heren en bij de kansel in overeenstemming met de besluiten van de synode van 1973 inzake homoseksuele praktijken.

De synode draagt aan haar Deputaatschap voor Interkerkelijke zaken op om de synode van 1983 van advies te dienen ten aanzien van de vraag, of de huidige regels voor avondmaals — en kansel-gemeenschap tussen de Christian Reformed Church en de Gereformeerde Kerken in Nederland in het vervolg zullen worden gehandhaafd als elementen van kerkelijke gemeenschap tussen beide groepen van kerken.

Dit besluit beheert een duidelijke waarschuwing: broeders, keer terug van deze weg. U bent het spoor blijster.

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## THANKS

**DUBBINK:** I wish to thank everyone who extended their sympathy to me, in any way, in the recent loss of my dear husband. Sincerely, Helen Dubbink, Smithville, Ont.

**GEURKINK:** Thank you children, relatives and friends for a wonderful 25th Wedding Anniversary day, for the many cards, letters and gifts received from near and far away. The Lord has blessed us richly. Arie and Janny Geurkink, R.R.#2, Iroquois, Ont.

**KATERBERG:** Our sincere thanks and appreciation to everyone who came to pay their respect, prayed for us and sent us cards upon the passing into glory of our beloved husband, father, grand- and great-grandfather, Berend (Bert) Katerberg. Also for all the acts of kindness done on our behalf, a hearty thanks. Above all we praise our heavenly Father for giving courage and strength to carry on. The Katerberg family.

## BIRTHS

**BAKER:** Ed and Nancy Baker (nee Plug), thank the Lord for the safe arrival of their daughter, JILLIAN NICOLE, 9 lbs. 6 1/2 oz., born Sunday, January 24, 1982 at Strathroy Middlesex General Hospital. First grandchild for Mr. and Mrs. H.C. Plug of Sarnia and twelfth for Mr. and Mrs. John Baker of Strathroy. Jillian and her parents reside at: 106 Egerton St., Strathroy, ON N7G 2E7

**BANDSTRA:** With praise and thanks to our Lord, we, John and Bev, happily announce the birth of IRENE GENEVA, born February 11, 1982. A welcome sister for John Ryan and Aaron. Happy grandparents are John and Margaret Bandstra of Smithers, BC, and Ken and Irene Wedell of Fond du Lac, Wisconsin.

P.O. Box 3683, Smithers, BC V0J 2N0

**DEVRIES:** "Children are a gift from the Lord" (Psalm 127:3). With praise and thankfulness to God, the giver of life, we, Bob and Yvonne, joyfully announce the birth of our first child, a beautiful daughter, LEANNE MICHELLE, born February 2, 1982, weighing 7 lbs. 9 1/2 oz. She is the third grandchild for Bouke and Nellie DeVries and the second grandchild for Ralph and Anje Eeuwyk. 233 Minnie St., Dorchester, ON N0L 1G0

**HIEMSTRA:** John and Christine (nee Feyen), thank the Lord for entrusting in their care another healthy daughter, JOYCE PAULINE born January 14, 1982, weighing 8 lbs. 8 oz. A wee sister for Melissa, Mark, Julie and Kathy-Anne. Another grandchild for Mrs. M. Hiemstra and Mr. and Mrs. C. Otten. R.R.#1, Ayr, ON N0B 1E0

## BIRTHS

**DYKSTRA-HOORTJE:** With praise and thanksgiving in our hearts to God, the giver and creator of life, we, Len and Annette, joyfully announce the birth of our firstborn, a son, JOEL NICHOLAS, on Sunday, January 31, 1982, weighing 7 lbs. 12 oz. Joel is the second grandchild for Mr. and Mrs. S.J. Hoortje of Brampton, Ont., and the third grandchild for Mr. and Mrs. J.T. Dykstra of Thunder Bay, Ont. Fifth great-grandchild for Mrs. Tiesma of Brampton, third great-grandchild for Mrs. Gysen of Thunder Bay, and seventh great-grandchild for Mr. Hoortje of Appingedam, Holland. 7512-139 St., Edmonton, AB T5R 1E8

**HARTEMINK:** With thankfulness to God, we, Henry and Annette, announce the birth of our third child, KATIE LOUISE, on January 24, 1982. A sister for Carrie and Denise. Third grandchild for Mr. and Mrs. George Hooghiem and Mr. and Mrs. Dick Hartemink, of Aylmer and third great-grandchild for Mr. Alle Helder of Belmont, and Mr. and Mrs. Andrew Hooghiem, of Aylmer. R.R.#4, Aylmer, ON N5H 2R3

**MOES:** With joy and thankfulness to God, we, Ron and Kathy, are proud to announce the safe arrival of our first child, LAURA KATHRYN, born January 23, 1982. She is the 11th grandchild for Mr. and Mrs. Albert Moes, London and the 1st grandchild for Mr. and Mrs. Bert Lyon, Blyth. R.R.#1, Auburn, ON N0M 1E0

**STIENSTRA:** With much joy and thankfulness to God, the creator and giver of life, we, Jim and Vicki (nee DeVries), thank him for making all things well and entrusting to our care a son, KEVIN JAMES, born February 7, 1982, weighing 7 lbs. First grandchild for Mr. and Mrs. H. Stienstra of Grimsby, Ont. and fourteenth grandchild for Mr. and Mrs. J. DeVries of Fenwick, Ont. 6 Glengrove Ave., Grimsby, ON L3M 4L7

**SNYDER:** We, Albert and Evelyn (nee Hogeterp), received THEODORE RALPH, a beautiful gift of God, on February 4, 1982 and lovingly welcome him in our hearts and home. Proud big brothers are Trevor, Tom and Tyler; 31st grandchild for Mr. and Mrs. Thomas Snyder, Caledonia, 21st grandchild for Mr. and Mrs. Ralph Hogeterp, Cayuga. "O sing to the Lord a new song, for he has done wondrous things" (Psalm 98:1).

R.R.#3, Caledonia, ON N0A 1A0

**VANDERVEEN:** We give thanks to the Lord for the birth of a daughter, DANIELLE JOANNE, born January 27, 1982. Ed and Irene Vanderveen. 15821-109 Ave., Edmonton, Alta.

**VOS:** With joy and thankfulness to God, Art and Tina welcome with love the birth of their third daughter, AMANDA CHRISTINA, born February 9, 1982. A new baby sister for Michelle and Sherry. Seventh grandchild for Mr. and Mrs. G. Vos of Smithville and sixth grandchild for Mr. and Mrs. D. Attema of St. Ann's.

St. Ann's, Ont.

**WAMSTECKER:** Clarence and Alma give thanks to God for entrusting unto them another healthy daughter, CAITLIN RAE. She was born January 30, 1982, weighing 9 lbs. 8 oz. Her happy sisters are, Rebecca and Jessica. She is the fifth grandchild for both, Mr. and Mrs. J.A. Wamstecker, Grimsby, Ont. and Mr. and Mrs. K. Struiksmo, Ancaster, Ont. 32A Morley Ave., Brantford, ON N3S 7A9

## MARRIAGES

**BENTUM-KEMPE:** "No man has ever seen God; if we love one another, God abides in us and his love is perfected in us" (1 John 4:12). Believing that the Lord in his grace has brought PAT and PETE together, their parents, Abel and Henny Bentum of Woodstock, Ont. and Dick and Sina Kempe of Taber, Alta., are happy to announce their forthcoming marriage. Our joy will be more complete if you can share in this celebration, D.V., on March 26, 1982, at 3:00 p.m. in the First Chr. Ref. Church, Taber, Alta. Rev. J. Corvers officiating. Future address: P.O. Box 554, Taber, AB T0K 2G0

**GROENDYK-NOORLOOS:** Mr. and Mrs. J. Groendyk of Sarnia, Ont., and Mr. and Mrs. A. Noorloos of Wyoming, Ont., are pleased to announce the forthcoming marriage of their children, MARGARET and JOHN. The wedding will take place on Saturday, March 13, 1982, at 3:00 p.m., D.V., in the First Chr. Ref. Church of Sarnia. Rev. S. Cooper officiating. Future address: R.R.#1, Wyoming, ON N0N 1T0

**VANDYKEN-LISE:** Mr. and Mrs. Peter Van Dyken of Holland Marsh, Ont., and Mr. and Mrs. Tom Lise of Drayton, Ont., are pleased to announce that their children, SUSAN and RALPH, were married on Saturday, January 30, 1982 at 3 p.m. in the Holland Marsh Chr. Ref. Church. Rev. Max Lise officiated. New address: Box #216, Drayton, ON N0G 1P0

## ANNIVERSARIES

1957 1982  
 Edmonton Ponoka, Alta.

March 29

With joy and thanksgiving to the Lord, we take great delight in announcing the 25th Wedding Anniversary of our parents,

**GEORGE and JOANNE VAN GYSSEL**  
 (nee van Nieuwkerk)

Together with them, we thank the Lord for blessing their first 25 years together and pray for his continuing guidance and care in the years to come.

Psalm 25:12-14.  
 With all of our love, appreciation, and congratulations:

Norman & Janet Noordhof — Edmonton

Barb — Lethbridge, Alta.  
 Art & Hilda Dykstra; Camille, Caryn — Ponoka

John — at home

Cora — Dordt College

Open house will be held at their home on Saturday, March 27, from 10:00 a.m. to 4:00 p.m.

Home address: R.R.#3, Ponoka, AB T0C 2H0

Chatham 1952 1982  
 February 28

"As for me and my house we will serve the Lord" (Joshua 24:15b).

With joy and thanksgiving to our Lord, we wish to announce the 30th Wedding Anniversary of,

**WILLIAM (WIEBE) and JEAN (JANTJE) LEISTRA**  
 (nee Venhuizen)

We pray and hope that God will richly bless them on this joyous occasion and that he will continue to bless them with many more beautiful years together.

Thank you dad and mom for your love and the guidance you have given us in the past years. With love to both of you dad and mom, grandpa and grandma:

Diane & Cor Pranger; Gregory, Matthew, Jennifer

John

Clarence & Joanne

Linda

Home address: 77 Burns St., Strathroy, ON N7G 1E5

## ANNIVERSARIES

1947 1982

February 25

With joy and thanksgiving to our Lord for his love and faithfulness, we wish to announce the 35th Wedding Anniversary of our parents,

**KLAAS and COBY BOSKERS**

May the Lord bless them, filling their lives with joy and happiness in years to come.

With love and congratulations from your children and grandchildren: Polly & Peter Mooy; Janyne, Vivian,

Jonathan, Sharyn — Lacombe

Harm & Joyce Boskers; Leanne,

Pamela — Calgary

Cees & Janice Boskers; Karla,

Nathan — Lethbridge

Margaret & Garry DeVries; Tim,

Brenda, Jodi — Lacombe

Joanne & Dick DeVries; Steven,

Christine, Andrea — Vega

Royce & Pietje Boskers; Greg, Dale

— Ardrossan

Floyd & Jo Ann Boskers; Vicki,

Nicholas — Clive

Linda & Karl Slomp; David, Sandra

— Brooks

Elsie & John Ellens; Kimberly — Lacombe

Open house at their home on Saturday, February 27, 1982, from 2 p.m. to 5 p.m.

Home address: R.R.#1, Clive, Alta.

## OBITUARIES

"The Lord is my Shepherd, I shall not want" (Psalm 23).

On February 11, 1982, the Lord took to himself our dearly beloved husband, father, and grandfather,

**DON (DOUWE) HIBMA**

In his 72nd year.

Beloved husband of Judy (Doetje) Hibma (nee Algera).

Dear father of:

Gay & Marthinus Datema — Blyth, Ont.

Cobie & William Hanenburg — Innekipp, Ont.

Richard & Wendy Hibma — London, Ont.

John Hibma — St. Thomas, Ont.

Sippe & Della Hibma — Lambeth, Ont.

and 17 grandchildren. Predeceased by 2 daughters.

Funeral took place February 13, 1982, from First Chr. Ref. Church, London, Ont. Rev. Morris Greidanus officiated.

Home address: 200 Westfield Dr., Apt. #909, London, ON N6H 2M4

"Thy word is a lamp to my feet and a light to my path" (Psalm 119: 105).

On February 11, 1982, after a brief illness, the Lord took home our dear brother, brother-in-law and uncle,

**DOUWE HIBMA**

at the age of 71.

Beloved husband of Judy Hibma,

Brother of:

Doutzen & Jelle Posthumus — Noordwijk, N.L.

Sippe & Francis Hibma — London, Ont.

Alice Hibma — Strathroy, Ont.

Dick & Janny Hibma — London, Ont.

nephews and nieces.

"He who dwells in the shelter of the Most High, who abides in the shadow of the Almighty, will say to the Lord, 'My refuge and my fortress; my God, in whom I trust'" (Psalm 91:1,2).

Very suddenly, but at his appointed time, the Lord called home to be with him forever our dear friend,

**HANNIE VAN MINNEN**

We pray to the Lord that he will surround Gerlof and his children with his everlasting love. He is able to do this because he is the Almighty God. He desires to do this because he is a faithful Father.

Art & Riet Van Dyk

Art & Gerti Wagenaar

Hans & Co Verboom

Ebe & Jannie Bergsma

Jo & Alie DeBoer

## OBITUARIES

The "Jongeren van Vroeger" club of London, Ont. expresses their sympathy to the family Hibma at the passing away of their husband and father,

**MR. DON HIBMA**

He was one of the faithful members of our group. We hope that God's sure promises may comfort the family in their bereavement.

</div

# Classified Advertising

## OBITUARIES

"In my Father's house are many rooms; if it were not so, I would have told you. And when I go to prepare a place for you I will come again and will take you to myself, that where I am you may be also" (John 14:2,3).

Suddenly on February 7, 1982 the Lord called home our dear husband, father and Opa,

JAN VANDERLAAN

at the age of 74.

Beloved husband of Alice Vanderlaan (nee Batterink).

Predeceased by his first wife Eileen Zuiderven in May, 1959.

Dear father of:

John & Margaret Vanderlaan — Wallaceburg

Elizabeth & Ken Zomer — Ottawa

Fred & Nellie Vanderlaan — Waverly, Tenn.

Eifert & Alice Vanderlaan — Wallaceburg

and 14 grandchildren.

The funeral took place February 9, 1982 in the Wallaceburg Chr. Ref. Church. Rev. Ray Praamsma officiated.

Home address: 1263 Wallace St., Wallaceburg, ON N8A 1M4

"Surely God is my help; the Lord is the one who sustains me" (Psalm 54:4).

Suddenly to us, but according to God's plan, our dear brother-in-law and uncle,

JOHN VANDERLAAN SR. was called home on February 7, 1982, in his 75th year.

It is our prayer that the Lord will sustain his wife Alice and children and grandchildren:

Jacob & Jacoba Batterink

Hank & Aly Batterink

Robert & Joanne Van Schepen

John & Jane Batterink

John & Louise De Boer

The Lord called home at 3 a.m., February 5, 1982, our beloved husband, father, grand- and great-grandfather,

JOHANNES CHRISTOFFEL VANDERWEES

at the age of 86.

Born in The Hague, The Netherlands, March 26, 1895, he came to Thunder Bay in 1952, settling in Baird on the Townline Road. He was the founder of the Vanderwees Poultry Farm, and was a member of the First Chr. Ref. Church.

Surviving are: his wife Cornelia seven sons and two daughters: Jacob — The Hague, The Netherlands

Len — Murillo

Trudy, Mrs. H. Storm — 60 Strathcona

Ann, Mrs. A. VandenBerg — R.R. #15, Hazelwood Drive

Joe — R.R.#12, Maplewood Road

Keith — R.R.#11, Townline Road

Harry — St. Germain, Man.

Gerry — R.R.#11, Townline Road

William — R.R.#11, John St. Road

29 grandchildren; 13 great-grandchildren; and one sister, Cornelia, Vlaardingen — The Netherlands.

Funeral services were held on Monday afternoon at 1:30 p.m. in the First Chr. Ref. Church, Arthur St. Rev. R. Fluit officiated. Interment was in the family plot in Stanley Hill Cemetery.

The Evangelism Committee of First and Bethlehem Chr. Ref. Churches of Thunder Bay, extends its sincere Christian sympathy to Mrs. C. Vander Wees and her family in the death of,

MR. JOHANNES VANDERWEES SR. who was one of the founders of our committee and a very enthusiastic worker for the Lord.

"And the Lord will say, 'Well done, good and faithful servant, come and share your Master's happiness.' Thunder Bay, February 8, 1982.

Hilke Janssens, Pres., Neil Maat, Secr.

## OBITUARIES

On Thursday, February 11, 1982, the Lord called home, our dear mother, grandmother and great-grandmother,

GRIETJE FLAMELING  
VAN DER MEULEN

in her 90th year.

Beloved wife of the late Sjoerd Gerrit Flameling.

Schelte & Tiny Flameling — Stoney Creek

Ype & Jane Flameling — St. Ann's

Maryke Vande Kamer — Fenwick grandchildren and great-grandchildren.

Home address: R.R.#1, Fenwick, Ont.

"To those who win the victory, I will give some of the hidden manna. I will also give each of them a white stone on which is written a new name that no one knows except the one who receives it" (Rev. 2:17). Suddenly at her residence on Sunday, February 14, 1982, in her 61st year,

JOHANNA P. VAN MINNEN  
(nee van der Linde)

was peacefully taken home by our Lord into his glory.

Beloved wife of Gerlof,

dear mother of:

Ed & Marlis Van Minnen

Fred & Mary Heslinga

Patrick & Diana Van Minnen

Lovingly remembered by five grandchildren.

"Standing on the promises of Christ my King, through eternal ages let us praises bring; glory in the highest, I will shout and sing, standing on the promises of God."

Home address: 42 Wardrobe Ave. S., Stoney Creek, ON L8G 1S2

## TEACHERS NEEDED

### Ontario

AYLMER: Immanuel Christian School, Aylmer, Ontario, requires a teacher for grade 3 and 4 combination, 1982/83. Ability in French and music an asset. Send resume to: Richard Poortinga, Principal, 278 John St. S., Aylmer W., ON N5H 2E2. Phone: (519) 773-8543 (home).

BRAMPTON: The John Knox Christian School invites applications for the 1982-83 school year for a definite opening in the intermediate grades, and possible openings in the primary and senior grades. Please send inquiries and resumes to: Mr. I. Witteveen, Principal, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7 or phone: (416) 451-3236.

BOWMANVILLE: Durham Christian High School, Box #238, Bowmanville, ON L1C 3K9, phone: (416) 623-5940. Teachers are invited to submit applications for positions in special education-work study and geography. Please send your applications to: Ren Siebenga, Principal.

BRANTFORD: Brantford Christian Elementary School invites applications for possible openings in the primary and intermediate grades for the 82/83 school year. Applicants with French and/or music experience preferred. For application and information, please contact: Mr. C. VanderVeen, Principal, Brantford Christian School, 7 Calvin St., Brantford, ON N3S 3E4; phone: (519) 752-0433 (school) or (519) 752-4100 (home).

BURLINGTON: Trinity Christian School invites applications for positions in the primary, junior, and intermediate divisions. For applications and information please contact: Mr. M. Elzinga, principal, Trinity Christian School, 650 Walker's Line, Burlington, ON L7N 2E7. Phone: (416) 634-3052 (school).

## TEACHERS NEEDED

CHATHAM: Calvin Christian School will have probable openings for teaching positions in the primary grades for the 1982/83 school year. One position requires the teaching of French in grades 4-8. Please send letters of inquiry or application to: Mr. John Postma, Principal, 72 Tissiman Ave., Chatham, ON N7M 4G5; phone: (519) 352-4980 (school).

CHATHAM: Chatham District Christian Secondary School invites applications for possible openings in various areas such as the sciences, history, geography, Bible, guidance, music, English and French. We are looking for dedicated teachers who are challenged by the demands of teaching in a smaller high school. We also invite applications for a vice-principal position. This position has a heavy emphasis on curriculum development and co-ordination. Please inquire or apply to: H. Kooy, Principal, Chatham District Christian Secondary School, 90 Park Ave. E., Chatham, ON N7M 3V4 or phone: (519) 352-4591 (school), (519) 354-9528 (home).

DUNNVILLE: Our school will be needing a teacher for a possible opening in grades 3 and 4. We are thinking of a teacher, preferably with experience, who will also teach girls physical education. Strength in music an asset. We cordially invite applications. Send them to Mr. Wm. R. Rang, Principal, Dunnville Christian School, R.R.#1, Dunnville, ON M1A 2W1

FRUITLAND: John Knox Memorial Christian School is seeking applications for the principal position for the 1982/83 school year. Enrollment is 215 students, grade K-8. Please direct all inquiries to: Mr. Wm. Sloofstra, Principal, (416) 643-2460 or send application and resume to: P.O. Box #27, Fruitland, ON L0R 1L0

FRUITLAND: John Knox Memorial Christian School in Fruitland, requires a 1/2 time remedial teacher starting in May of the present school year and continuing in the school year 82/83. Inquiries should be directed to: William Sloofstra, Principal. Phone: (416) 643-2460 and application and resume sent to: P.O. Box 27, Fruitland, ON L0R 1L0

GEOGETOWN: The Georgetown District Christian School invites applications from experienced teachers for the grade 6 and/or grade 7 level; preferably with ability to teach music. Please forward inquiries and resumes to: George Petrusma, Principal, c/o Georgetown District Christian School, R.R.#1, Georgetown, ON L7G 4S4; phone: (416) 877-4221 (school) or (416) 877-6444 (home).

GUELPH: John Calvin Christian School invites applications for possible full-time and part-time openings. Spirit-filled, hard working teachers who wish to become part of an active team in this University town are asked to contact: Jake Vriend, c/o John Calvin Chr. School, 290 Water St., Guelph, ON N1G 1B8 or phone: (519) 824-8860 (school) or (519) 836-6507 (home).

HAMILTON: The Education Committee of Calvin Christian School invites applications for possible vacancies in the grade 5-8 area. Contact: W.H. Hultink, Principal, 547 W. Fifth St., Hamilton, ON L9C 3P7. Phone: (416) 388-2645.

JARVIS: Jarvis District Christian School invites applications for a possible position as grade 7-8/remedial teacher; this is a full-time position which involves teaching remedial in the morning and grade 7-8 in the afternoon. Contact: Pete Weening, Principal, R.R.#1, Jarvis, ON N0A 1J0. Phone: (519) 587-4444 or (519) 428-0887.

## TEACHERS NEEDED

LONDON: London Parental Christian School invites applications for the position of teaching principal for the 1982-83 school year. LPCS has grades K through 8, as well as a good remedial program. We have a staff of 6 full-time and 4 part-time teachers. Please send application and resume to: Mr. Rick Klooster, Principal, 202 Clarke Rd., London, ON N5V 5E4. Phone: (519) 455-0360 (school), or (519) 453-7379 (home).

NEWMARKET: Holland Marsh District Christian School invites applications for possible openings in the junior grades for the 1982/83 school year. We are also in need of a kindergarten teacher for next year. Please send application and resume to: Mr. Hank Vandervecht, Principal, Holland Marsh District Christian School, R.R.#4, Bradford, ON L0G 1C0; phone: 775-2851 (school) or 775-2845 (home).

ORILLIA: Orillia Christian School is accepting applications for a possible opening in our junior division, in either a 3/4 or 5/6 combination. Send all inquiries to Orillia Christian School, Box 862, Orillia, ON L3V 1G6, c/o Mr. H. Marcus, Principal.

PETERBOROUGH: Rhema Christian School has possible openings for teachers in all levels from kindergarten - grade 9. Interested persons should contact: Julius deJager, Principal, 3195 Parkhill Rd., Peterborough, ON K9L 1B8; phone: 743-1400 (school) or 745-5110 (home).

ST. CATHARINES: Calvin Memorial Christian School invites applications for possible vacancies in the intermediate grades for the 1982-83 school year. Ability to teach music would be an asset. Please send your applications to: R. Vanderplaat, Principal, John Knox Christian School, 800 Juliana Dr., Woodstock, ON N4S 7W3 or phone: (519) 539-1492.

## TEACHERS NEEDED

TORONTO: Toronto Central Christian School is soliciting applications for the positions of teaching principal, primary teacher, and junior teacher for the 1982/83 school year. For further information please contact: Miss Hilda Roukema, Principal, 55 Salisbury Ave., Toronto, ON M4X 1C5; phone: (416) 968-2036 (school).

TRENTON: Trenton Christian School will require teachers for the following positions for the 1982-83 school year: 1 teacher for the combination (1/2 time each) kindergarten - remedial (experience preferred), and a teacher for grade 1. Please address your application or inquiries to: Mr. J. Vreugdenhil, Principal, 20 Fourth Ave., Trenton, ON K8V 5N3; Telephone: (613) 392-3600 (school).

WILLOWDALE: Willowdale Christian School (Toronto) invites applications for possible part time and/or full time teaching positions.

Application forms may be requested from the principal: Mr. A. Harsevoort, c/o Willowdale Christian School, 60 Hilda Ave., Willowdale, ON M2M 1V5. Phone: (416) 222-1711 (school); (416) 665-3033 (home).

WYOMING: John Knox Christian School will have an opening in the grades 1 and 2 class, 22 pupils, and probably in the grades 4 and 5 class, 25 pupils, for September, 1982. Please send resume or inquiries to: William Hordyk, Principal, Box 81, Wyoming, ON N0N 1T0 or phone: (519) 845-3112.

WOODSTOCK: John Knox Christian School will have a vacancy in one of the primary grades for the 1982-83 school year. Ability to teach music would be an asset. Please send your applications to: R. Vanderplaat, Principal, John Knox Christian School, 800 Juliana Dr., Woodstock, ON N4S 7W3 or phone: (519) 539-1492.

## Alberta

RED DEER: Red Deer Christian School, 14 McVicar St., Red Deer, Alberta, Canada T4N 0M2, phone: 346-5795. Our school invites inquiries and applications for possible openings in elementary/junior high school. For information and applications you are invited to write to: Mr. A. Lutgendorff at the above address.

ST. THOMAS: Ebenezer Christian School invites applications for the following possible positions: one kindergarten and relief teacher, one primary teacher, one intermediate teacher; ability to teach music would be an asset. Send letters of inquiry to: Mrs. T. Oegema, Secretary of Education Committee, P.O. Talbotville, ON N0L 2K0 or phone: (519) 633-0514.

SARNIA: Sarnia Christian School invites applications for possible openings in the primary grades. Please submit applications and resumes to: Mrs. G. Vander Meulen, Secretary of Education Committee, 1091 Cathcart Blvd., Sarnia, ON N7S 2H4

STRATFORD: Stratford and District Christian School has an opening for a multi-grade primary teacher commencing September, 1982. Please forward inquiries to: Mr. A.J. VanderStoel, Principal, Box 276, Stratford, ON N5A 6T1 or phone: (519) 271-7292 (school) or (519) 284-1031 (home).

STRATHROY: John Calvin Christian School in Strathroy, Ont., invites applications for a teaching position at the junior level, and possible openings for the intermediate and remedial program. Please direct all letters of application to: Mr. A. Vander Laan, Principal, John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3; phone: (519) 245-1934.

PRINCE GEORGE: Cedars Christian School in Prince George (K-10) is in need of a teaching principal, part-time teachers in kindergarten and French, and a possible opening in junior high English and social studies. Contact: Rev. Bill Tuininga, c/o Cedars Christian School, Box #1272, Prince George, BC V2K 1A2; or call: (604) 564-7197.



# Classified Advertising

## TEACHERS NEEDED

### Pacific Christian School

671 Agnes St., Victoria, B.C. V8Z 2E7

Due to expansion we need

4 additional teachers for September, 1982

Grade 1    Grade 2-3    Grade 4    Secondary/French, Art

Interested teachers are invited to contact the Principal:

Mr. R. Sutton

(604) 479-9365

## HELP WANTED

*The board of the  
Talitha Christian Home, Inc.  
In Cochrane, Ontario,  
hereby invites applications for the position of  
houseparents*

for a group home providing care for teenage girls.

Good salary and fringe benefits offered to mature, Christian parents.

This job is in co-ordination with childcare workers.

For more information please write to:

George Struyk,  
R.R.#3, Cochrane, ON P0L 1C0  
Phone: (705) 272-5672

### Camp KE-MON-OYA,

a Christian Boys' and Girls' camp, has staff openings for:

**Cabin counsellors**, 18 and older July and/or August.

**Activity counsellors**, (swimming, sailing, canoeing, sports, campcraft, arts & crafts) 19 and older, July and/or August.

**Nurse or R.N.A.**, July and/or August or for one 12 day session.

**Cook**, July and/or August.

If you feel called to spend a summer sharing the gospel with children,

please write to:

Bill Linters, Camp KE-MON-OYA, Box 124,  
Unionville, Ont., L3R 2L8  
or call collect— 1-416-297-2398  
ask for Bill or Sharon Linters

## REAL ESTATE

### Farm for Sale

3 miles from Smithville; 100 acre dairy farm; excellent land; modern home; cattle barn; 3,450 sq. ft.; good drive-in shed. Apply to: Mrs. H. Dubbink, R.R.#1, Smithville, ON L0R 2A0. Phone: (416) 957-7386.

**100 ACRE FARM**: Oro township; 85 acres workable; 2 springs and a small stream; 5 bedroom home, carpeted throughout, with wood oil furnace; 60 x 90 ft. barn with silo; driving shed 24 x 31 ft. and service building; a butting 100 acres for lease or option; asking \$129,900.

Century 21  
Don Campbell Real Estate Ltd.  
36 Andrew St. S.  
Orillia, ON L3V 5J1  
[705] 325-1366  
Wayne F. Martin

## COTTAGES

If you are looking for a nice, quiet place to spend your holidays, we have 10 cottages to accommodate you. Sandy beach, safe swimming, and boating, spacious grounds, and most of all good fishing and modest prices. For more information call or write:

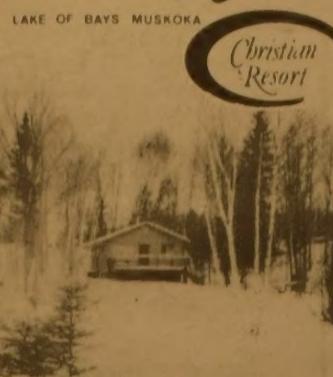
Sandy Bay Cottages,  
R.R.#1, Hastings, ON K0L 1Y0  
or phone: (705) 696-2951

## TEACHERS NEEDED

**BROCKVILLE**: City of the Thousand Islands. The John Knox Christian School will have two openings in September, 1982 due to retirement of present staff members. We invite applications for a) principal-teacher for the intermediate grades and b) teacher for the junior grades. For information and/or applications, contact: Mr. Gary Endhoven, Principal, John Knox Christian School, 137 Pearl St. E., Brockville, ON K6V 1R2 or phone: (613) 345-1101.

## COTTAGES

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# Events

## LET'S PLAY CHESS

Editor: Pete Layer

## THE DECEMBER LADDER

Contestants Problems:	#896	#897	#898	#899	Sub.	Prev.	Total	Total
Points:	3	2	3	2	10	Total		
F. Vander Woude (II)	-	2	3	-	5	88	93*	
K. Amsinga (VI)	2	2	3	2	9	66	75	
J. Wilms (V)	-	2	3	0	5	57	62	
H. Brouwer (III)	1	2	3	2	8	51	59	
P. Lamain	3	Gameonly			3	3	6	
Please add to the November Ladder:								
H. Brouwer (III)	-	2	4	2	8	43	51	
M. Melissen (VII)	-	2	4	3	9	38	47	
						*	Winner	

## Comments

Congratulations go to Mr. F. Vander Woude who has broken the 90 point barrier for the third time. You will receive a chess book as prize for your effort. I am sure all of the ladderites hope that you will join them again next month. (on the bottom rung)

The game position was difficult this time. Mr. Lamain sent in an excellent analysis. The last two-mover turned out to be tricky for most. Always be on your guard! The solutions are shown below.

## SOLUTIONS TO DECEMBER PROBLEMS

#896 (Game) Key: 1. RxKBP threat; 2. QxP and 3. Q-N7 mate. Variations: 1. -- K-R2; 2. QxP ch., KxQ; 3. R-R3 mate. 1. --, R-K1; 2. QxP, R-K8 ch.. 3. N-B1. Q-KB1; 4. Q-R4 and Black can't stop R-KR3 and Q-R7 or 8 mate for long. 1. --, P-N4; 2. QxP ch., PxQ; 3. RxP ch., and 4. R-R3 mate 1. --, N-Q5; 2. QxN, PxR; 3. R-N3 ch., K-R1; 4. Q-KR4, K-R2; R-N7 ch., and 6. QxP mate.

#897 (Sheppard) Key: 1. B-N6 threat; 2. P-Q4 mate.

#898 (Steudel) Key: 1. K-N6 threat; 2. R-B8 mate. Variations: 1. --, B-B2; 2. R-Q2 and 3. R-Q8 mate. 1. --, N-B2; 2. K-B7 and 3. P-QR2 mate.

#899 (Shinkman) Key: 1. Q-B1. threat; 2. R-B4 mate. Try: 1. RxP ch.?; K-B5 no mate.

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Thirty ministers from western Canada attended the Workshop for Preachers held at The King's College January 4-8. The workshop was co-ordinated by Dr. Sidney Greidanus, Professor of Theology at The King's College.

Dr. David Holwerda, who was planning to lead the workshop, suffered a heart attack on Christmas Eve, and was therefore replaced by Professor Stek, Professor of Old Testament Studies at Calvin Seminary in Grand Rapids, Michigan.

Professor Stek addressed the topic "Literary Art in the Old Testament and Its Significance for Exegesis." Using examples from Genesis, Joshua, Judges, Ruth, Psalms, and Proverbs, he showed how Biblical authors shaped their narratives in artistic ways. The participants looked at literary patterns in the Hebrew language, such as parallelism, and saw how the authors used literary techniques to help communicate their message.

The learning and the fellowship experienced at the workshop were appreciated by everyone.

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The Camping and Recreation Issue of Calvinist Contact, March 5th, will feature a Hosting Your Way column which will list, free of charge, names and addresses of Reformed Christians who are interested in providing bed and breakfast for a nominal fee to fellow members of the Reformed community who happen to be travelling through their locality this summer. The Hosting Your Way column is designed to develop community contact and fellowship, not the tourist home industry. Send particulars by February 24th to:

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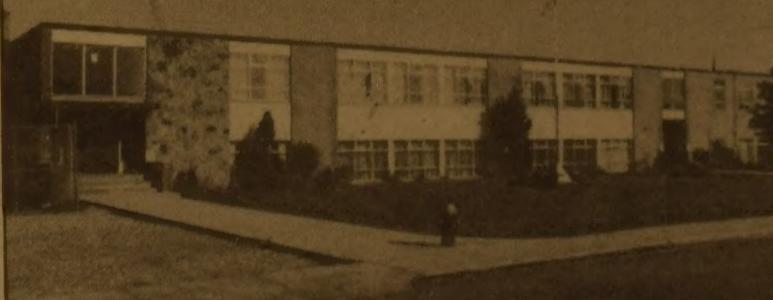
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Fri. Feb. 26	Wed. Feb. 24	Fri. Feb. 19-10a.m.	Wed. Feb. 17-noon
Fri. Mar. 5	Wed. Mar. 3	Fri. Feb. 26-10a.m.	Wed. Feb. 24-noon
Fri. Mar. 12	Wed. Mar. 10	Fri. Mar. 5-10a.m.	Wed. Mar. 3-noon

# Books

## These last days

by John Kerssies

From the titles and contents of scores of books coming from the Christian press lately one can safely assume that the future, or at least writing about the future (the last days), is a profitable business.

Yet, writing on this theme of the last days is a rather awesome undertaking. At times of crises, more than at other times, Christians have always been keenly aware that we are living in the last days. As the world systems around us are in a state of collapse, the petition "Come Lord Jesus, come soon" takes on added and deeper meaning.

Although within the Reformed community the return of Jesus has always been part of its confession, it would seem that more emphasis has been placed on serving the Lord here and now (with the hand on the plow) than in contemplation on that which is still to come. It is interesting that in the Reformed confessions relatively little is said about eschatology (the doctrine of the last things), although admittedly it is not altogether absent.

In the meantime it seems that Christians from the "evangelical-fundamentalistic" persuasion put almost all their eggs in the eschatological basket, sometimes sprinkled by a good dose of speculation. Some of the books I have mentioned in the bibliography are indicative of that trend.

### Various themes

In current eschatological writings emerge a number of themes which are, by and large, altogether absent from the Reformed confessions. Permit me to mention a few of them.

### The Millennium

The first one which comes to mind is the notion of the millennium, which is the belief (based primarily on Revelation 20) that in the very near future we can expect Jesus to usher in his thousand year reign. Charles L. Feinberg, an able proponent of the so-called dispensational premillennialism (a sincere disciple of Darby and Scofield), in his book *Millennialism: The Two Major Views*, argues that only when we view the thousand year reign of Christ (outlined in Revelation 20) to come after the return of the Lord does the biblical record (specifically Revelation 20) make any sense. Many Christians agree with him.

It is interesting that Feinberg regards the position of a-millennialism as proposed by Reformed theologians such as W. Hendriksen, G. Vos, A.A. Hoekema, and others as the only real alternative and threat to his views.

### Signs of the times

The "signs of the times" is another theme which we frequently encounter in these writings. E.C. James in a book entitled *God, Man, and Disaster* discusses various happenings of the past number of years, such as earthquakes, volcanoes (Mt. St. Helen), famine, inflation, weather conditions, and a host of others. James views all these events as definite signs pointing to the imminent return of the Lord. As do many others, James also expects the millennium to come at the close of this present dispensation now beset by numerous disasters. According to James, for the Christian biblical hope is a hope with view to the millennial reign of Jesus. There is no direct link between hope and eternal life.

### The Middle East

Also other themes emerge. Many of these authors will tell you to keep your eyes glued on what is happening in the Middle East. We find this emphasis not only in the writings of Hal Lindsey, in his *The Late Great Planet Earth* and *The 1980's: Countdown to Armageddon*, but also in Anis A. Shorish's book *Jesus, Prophecy, and the Middle East*. Shorish, a Christian Arab, sees what is happening in the Middle East today as the direct fulfillment of Old Testament prophecy, although admittedly the New Testament is almost entirely silent on this issue.

### Israel

In that connection it is also proper to observe the emphasis placed on Israel, not on the people of Israel as such, but more significantly on the state Israel established in 1948. Most of the authors emphasize that the establishment of the state of Israel is perhaps the most significant happening in the 20th century, at least as far as prophetic fulfillment is concerned. We can immediately observe that the literal fulfillment of the Old Testament prophecies looms rather large within these writings.

Hand in glove with this emphasis on prophetic fulfillment is

the adamant insistence that the church must be viewed as an entity separate from Israel. In no sense can the church be the continuation of God's Old Testament people, Israel. Those who do see such a continuation on the basis of Galatians 3:29 ("And if you are Christ's, then you are Abraham's offspring, heirs according to promise.") are, immediately accused of "spiritualizing away" the meaning of biblical prophecy.

Apparently when Jesus returns (in secret) the church will be raptured away into heaven. At that moment, or shortly thereafter, Christ will initiate his (Jewish) millennial kingdom, headquartered in Jerusalem. How these unconverted Jews will suddenly become followers of Jesus, we are not told. It is a question whether such a conversion is possible, since at this time all true Christian believers (consisting of Jews and gentiles) will already have been raptured into heaven. The main point is that God has a future for Israel, especially during the millennial reign, and that in separation from the church.

### The antichrist

Another recurring theme in these writings is the belief concerning the antichrist. That in itself, of course, should not surprise us. Any book on eschatology worth its salt ought at least to deal with this subject from a biblical dimension. What sounds rather strange in our ears is the apparent certainty by which the dispensationalists are able to predict his appearance.

John Wesley White in *The Coming World Dictator* believes that a personal antichrist will emerge from a new united Europe. This person in all likelihood has already been born and is presently waiting in the wings to take over the reins at the appropriate time. Although the antichrist will pretend to offer security and peace to the state Israel, eventually he will doublecross Israel and defile the sacred temple yet to be rebuilt in Jerusalem.

According to biblical prediction, so authors such as White, assert that Russia and China will also become involved in the conflict. The details of these events may slightly differ from author to author, but the key theme comes through loud and clear: the antichrist is on the way and he will soon appear. Our present economical and political situation is setting the stage for

the occurrence of this end-time development. All of this, it is claimed, is squarely based upon the prophetic predictions outlined by Daniel and Ezekiel, by Jesus in The Olivet Discourse, by Paul in I and II Thessalonians, and especially by John in the book of Revelation.

We could also mention yet other themes such as the battle(s) of Armageddon, but the ones tallied above will suffice.

### The crucial issue

Ever since Hal Lindsey's popular best-seller in 1970, *The Late Great Planet Earth*, the views outlined above have become extremely popular among many Christians today. As many of us are developing closer ties with fellow evangelicals (many of whom are ardent adherents of the Scofield Bible), it is not surprising that also many of us are wrestling with the issues raised by other Bible-believing Christians.

However, in the process the Reformed view (if we know what it is) has receded into the background. The accusation is repeatedly being made that we do not sufficiently emphasize the reality of Jesus' return and the glorious future that awaits us. In fact, some Christians employ their dispensational

Continued on page 24

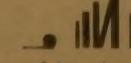
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- Lindsey, Hal, *The 1980's: Countdown to Armageddon*, Bantam Books, New York, N.Y., 1980, 178 pages
- Ryrie Charles C., *The Best is Yet to Come*, Moody Press, Chicago, Ill., 1981, 144 pages
- Shorish, Anis A., *Jesus, Prophecy, and the Middle East*, Thomas Nelson Publishers, Nashville, Tenn., 1981, 145 pages
- White, John Wesley, *The Coming World Dictator*, Bethany Fellowship Inc., Minneapolis, Minn. 1981, 119 pages

### Autobiography

## True confessions of a long distance runner

**It's Incredible!** Ann Klemel, Tyndale House/Mitchell, fifth printing, pb., 126 pp. **I'm Running to Win**, Ann Klemel, Tyndale House/Mitchell, 1980; hc., 160 pp. Reviewed by Mrs. Helen Tangelder, Strathroy, ON

In her two books,  Ann Klemel writes her own biography of her joy in sharing Christ with others and of her own personal struggles of fear and loneliness.

Klemel grew up in a minister's family and lived for a while in Hawaii. Memories of her parents are happy ones. Her mother's priority was her family, and her father introduced her to Christ; they both exemplified the Christian life. Living on a meagre salary, her parents learned to be content with what they had, and they passed that principle on to their children.

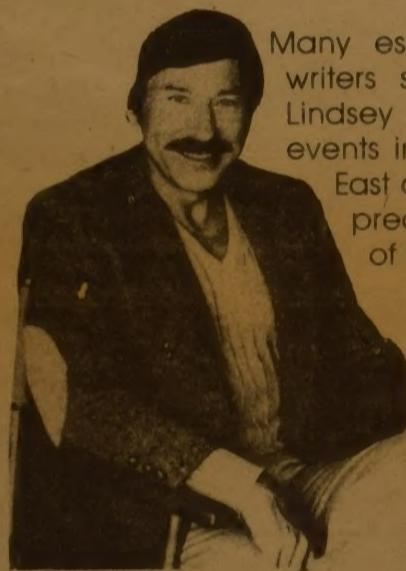
Ann Klemel started out in teaching and later became dean of women in a Nazarene College. She gave up these careers when she was bogged down with speaking and writing. **It's Incredible** is her personal account of her family, friends and strangers who were valuable to her, and how Christ transformed broken lives. She witnessed freely to everyone including her cab driver, a runaway teenager and a 95-year-old lady. She found that confession of repressed personal struggles and fears, break down barriers and allow Christ to give freedom.

**I'm Running to Win** describes her determined goal to run in the Boston Marathon. Life is a race, and the Christian's goal is the finish line, Jesus Christ, the author and finisher of our faith. Paul's advice is to lay aside the burdens that beset us and to keep our eyes on that finish line. Training for any race is grueling. It is all in vain unless it is dedicated to Jesus Christ, and to his honour and glory. That is Ann Klemel's testimony.

At a quick glance, Ann's cross country flights and speaking engagements appear glamorous. Her frankness at the loneliness of a motel room, practice runs in the cold before sunrise, the torn ligaments and the infected toes are poignant. Ann ran in three marathons — the Israeli, the New Orleans, the Boston — a record in itself. The Boston Marathon is the ultimate of any long distance runner, yet she briefly includes it in only a short epilogue. Description of it lacks the punch and fervor of her two other runs.

Ann's experiences are not our experiences. Yet Ann Klemel shares her joys, aches and pains with us for our benefit and for Christ's glory. One big drawback in her writings is the lack of capital letters as in "I have run the country roads of Evansville, Indiana, the steamy hot hills of North Carolina." It is a modern trend, but it distracts from the real message, like listening to a preacher wearing a clown suit.

The books are interesting and different for anyone who enjoys reading biographies and discovering what makes people tick. After all, how many of us are marathon runners?



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## These last days

continued from page 23

understanding of biblical prophecy as the measuring stick of one's commitment to the scriptures as the infallible Word of God. There is even a measure of disdain expressed to those who simply wish to adhere to the sentiments expressed in Article 37 of the Belgic Confession.

It is impossible for me within the scope of this short article to assess and evaluate adequately the writings I have mentioned here. Rather than enter into all the details presented in the dispensational arguments, we do well, to get to the heart of the issue.

Most crucial in the discussion, it seems to me, is the hermeneutical question how we are to understand the central message of the scriptures. Our point of departure from our dispensational brothers is not some small detail concerning the rapture, the antichrist, or even the millennium, but it is our view of scripture. Do we see the Bible as a revelational unity centred in the redemptive reality of the covenant in Christ, or must biblical revelation be segmented into different dispensations? Reformed theology holds to the former. If this Reformed view is true, namely that the scriptures present the unity of God's covenantal revelation centred in Jesus Christ, then all of prophecy will have to be interpreted accordingly.

If the Reformed view is accurate, one needs to question whether it is warranted — as dispensationalists repeatedly do — to draw a direct line between an Old Testament prophecy and a 20th century event, altogether apart from Jesus Christ and his crucifixion. If the Bible indeed portrays that kind of unity, it is to be questioned whether it is allowed to separate God's people in a radical manner into two segments: Israel and the church. Charles L. Feinberg is one of the few dispensational authors who at least recognizes that we must understand the Bible either dispensationally or covenantally.

### Meditation/autobiography

## My dialogue with God: An unusual baring of the soul

**Karen! Karen!** One Woman's Response to the Whispers of God, Karen Burton Mains, Tyndale/Mitchell, 1979. Reviewed by Virginia La Grand, Halifax, NS

This is not a "how to" book nor a manual for survival or for achieving a spiritual life. It is, disarmingly, a witness, an account of one person's growth in faith.

There is a minimum of autobiography in the book, though even that minimum is enough to make me want to read more. Mrs. Mains, her husband/pastor and their family lived on the West Side of Chicago in the 1960s close to the neighbourhoods where Lawndale and Garfield Christian Reformed Churches still operate. But it was not their church-building or her own search for self-fulfillment in the context of her family responsibilities which is the focus of the book. Rather, Mrs. Mains shares her spiritual journey in this book in hopes that

she can be a "window through which God's light can shine." Her book ends with the exhortation to "Struggle to understand that the Word becomes flesh in all of us who believe."

The book focuses on God, not on Mrs. Mains, and its simple witness and often-repeated emphasis is convincing: God is not silent, it is we who are deaf, who won't take the time to turn aside and listen. The early chapters are reflective and alive with autobiographical detail. She tells of hearing God's voice in searching the scriptures, in criticisms people make, in her own anger and frustrations, and in the conjunctions of events in her life.

The later chapters of **Karen** are more intense and direct. Mains speaks there about her own fear of spiritual growth, of having been "afraid of what a radical spiritual encounter would do to my marriage." The book ends with a powerful chapter on her anxious communication with God about her father's disease-induc-

ed inability to communicate, a fact which had served as a goad to her own meditation.

Each chapter of the book is a record of a spiritual experience, and each deserves slow, meditative reading. The book is not one for group discussion, but rather one for private reading. It bridges the gap between public worship and group Bible study on the one hand and deep private experience on the other. Mrs. Mains tells her story eloquently, not setting herself or her life as a pattern, but humbly witnessing to her struggles and to God's working in her life. These are the kinds of conversations you might have with a close friend but which often happen only in imagination because the time is never quite right or because close friends often live far away.

This is a remarkable, well-written and stirring book which should be an encouragement to Christians who want to hear what God is saying to them.

### Sociology

## You can't possibly be too busy to read this book

**The Workaholic and His Family**, Frank Minirth, Paul Meier, Frank Wichern, Bill Brewer, and States Skipper, Baker Book House/G.R. Welch, 1981; cl., 180 pp. Reviewed by Tom Zeyl M.D., Smithville, ON

I didn't really want to read this book, and I wondered secretly when the book review editor of *Calvinist Contact* sent it to me, whether there was a message in it he thought I should read. I felt much better, however, when I noted in the inside cover, that the five authors (two ministers and three psychiatrists) all admitted that they were (and still are) workaholics. A quick glance at the table of contents reassured me that it wouldn't be so bad to read. The introduction is entitled, "Confessions of a Workaholic" and subsequent chapters

deal with the family of the workaholic and cures from workaholism.

First, however, back to basics. What is a workaholic? Instead of defining the term, there are 36 questions which require a true or false answer, many of them not directly relating to work, but more to such attitudes as: "I can't stand to have my chequebook out of order," or "If my job/housework demands more time, I will cut out pleasurable activities to see it gets done." A score over 21 reflects a tendency towards workaholism.

The authors discuss many problems causing workaholism as well as problems resulting from workaholism, finding their basis not only on mere logic and common sense, but attempt to deal with the problems from a Christian perspective frequently

quoting scriptural basis for their thoughts.

In the chapter entitled, "Portrait of a Workaholic" the authors list 129 characteristics of an obsessive, compulsive personality, which they contend all workaholics have. This list alone could spark long discussions, and give the workaholic no trouble at all in identifying himself/herself. However, most of the book is devoted to solutions not only for the workaholic but also for his wife and family.

For those of us whose entire life revolves around work, (on the job, in school boards, consistories, and so forth) many lessons can be learned. It is unfortunate that those who need this book the most will be too busy to read it.

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